

TURKEY

OF THE

OTTOMANS



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Turkey of the Ottomans

By

Lucy M. Garnett

NEW YORK
CHARLES SCRIBNER'S SONS
153-157 Fifth Avenue

1911

CONTENTS

CHAP.	PAGE
I. MOSLEM OTTOMANS	1
II. CHRISTIAN OTTOMANS	22
III. HEBREW OTTOMANS	35
IV. THE OTTOMAN SULTAN	47
V. THE OTTOMAN PARLIAMENT	70
VI. LAW COURTS, POLICE AND ARMY	88
VII. THE RELIGION OF ISLAM	100
VIII. CHRISTIANITY IN TURKEY	112
IX. JUDAISM IN TURKEY	143
X. URBAN LIFE	153
XI. AGRARIAN TURKEY	170
XII. PASTORAL TURKEY	189
XIII. OTTOMAN HOMES AND HOME-LIFE	202
XIV. EDUCATION AND CULTURE	233
XV. TURKEY AT PLAY	261
INDEX ; , ' ' ' ' ' ' ,	297

ILLUSTRATIONS

H.M. SULTAN MOHAMMED V	<i>Frontispiece</i>
	<i>facing page</i>
H.I.H. PRINCE YOUSSEF IZZEDIN EFFENDI	48
PRINCE ZIAEDDIN EFFENDI	52
MEVLEVI DERVISHES	56
IMPERIAL PALACE OF DOLMA BAKHTCHÉ	62
A NEARER VIEW OF THE IMPERIAL PALACE OF DOLMA BAKHTCHÉ	66
PART OF THE PALACE OF TCHERAGAN	70
AHMED RIZA BEY	78
HIS EXCELLENCY HAKKI PASHA	84
NEDJMEDDIN MOLLAH	88
TURKISH CAVALRY	94
ANCIENT GREEK CHURCH OF KHARIÁ	100
MOHAMMEDAN PILGRIMS	104
COURTYARD OF THE MOSQUE OF BAYAZID	108
HIS HOLINESS JOACHIM, PATRIARCH OF THE GREEKS	112
MGR. TOURAIN, PATRIARCH OF THE ARMENIANS	124
ENTRANCE TO THE VALIDÉ MOSQUE, AK SERAI	152
MARKET NEAR THE VALIDÉ MOSQUE	154
SKIPPER OF A COASTING CRAFT	158
BOATMEN OF THE GOLDEN HORN	160
FISHING IN THE BOSPHORUS	162
A HARDWARE MERCHANT	164
OPEN-AIR COBBLERS; COFFEE-HOUSE IN BACKGROUND	166
A CHIMNEY SWEEP	168
BULGARIAN PEASANTS OF YENIKEUY, MACEDONIA	174
WATER CARRIERS	176
BULGARIAN PEASANT WOMEN OF KIRETCHKEUY	184
BROUSSA: A STREET IN THE TURKISH QUARTER	202
IMPERIAL MUSEUM, STAMBOUL	256
MOSQUE OF THE VALIDÉ (INTERIOR)	262
A TURKISH MUSICIAN AND STORY-TELLER	272
THE "MARBLE TOWER," WITH PART OF THE ANCIENT WALLS OF STAMBOUL	284

Turkey of the Ottomans

CHAPTER I

MOSLEM OTTOMANS

No country in the world perhaps contains a population so heterogeneous as that now comprised under the general term of "Ottoman." In addition to the various peaceful immigrations of Jews and Tartars, Circassians and Gypsies, succeeding waves of invasion from East, West, North, and South, have, during countless centuries, thrown upon its shores and across its frontiers hordes of conquering aliens, in their turn to be vanquished and subjected by a later arrival. And at the present day we find in Turkey, living side by side, representatives of more than a dozen different races—Turks, Greeks, Servians, Vlachs, Bulgarians and Armenians, Albanians, Kurds, Circassians, Tartars, Turcomans and Yuruks. Specimens of all these races, together with many others, may be met with every day in the streets of Constantinople and the large seaports of the Levant; every provincial town of any importance will include representatives of at least half a dozen; and even villages may contain families belonging to two or more different races and religions.¹

National traditions point to the Central Asian region watered by the Selenga and its affluents the Orkhon and

¹ An interesting illustration of this medley of races and tongues in the population of a single city was afforded at a meeting held last May at Salonica to protest against the Cretan Deputies who took an oath of fidelity to King George of Greece, speeches being delivered in no fewer than eight languages, Turkish, Albanian, Greek, Bulgarian, Servian, Roumanian, Judæo-Spanish, and French.

Tugela as the primitive seat of the Turkish people; and as early as the sixth century A.D. we find a Turkish Khan exchanging

The ing Embassies with a Roman Emperor.¹
 Osmanlis. About the second decade of the thirteenth century, the Turkish tribe destined to found the Ottoman Empire was driven from its original home by invading Mongols, and passing through Persia, entered Armenia under the leadership of its hereditary chieftain Suleyman Shah. His son and successor Ertoghrul, wandering southward with his band of warriors, came one day upon two armies engaged in desperate conflict. Riding at once to the assistance of what appeared to be the weaker party, their assailants—a horde of Mongols who had invaded the territories of Ala-ed-Din, Sultan of Konieh, the ancient Iconium—were put to flight. In reward for this signal service, the Seljukian Prince conferred upon Ertoghrul, as a military fief, a considerable tract of land, comprising within its limits the towns of Sugut and Eski-Shehir. His son Osman, surnamed “The Bonebreaker,” having while still young won from the Greeks for his Suzerain several important towns, was rewarded for this service with the title of “Bey,” along with the symbols pertaining to that military rank—the drum and horse-tailed standard. In 1300 the Seljukian Kingdom fell to pieces, ten separate principalities taking its place, all of which were eventually merged in that of Osman, originally the least important among them; and from this time may be dated the rise of the Ottoman Empire.

The Osmanli race cannot, however, according to modern ethnologists, correctly be said to be “Turks” in the sense in which that term, in common with “Turanian,” is ordinarily used, namely, to designate not only a non-Aryan, but a coloured race, and appear rather to have belonged originally to a branch of that white race of Western Asia variously termed Circassian, Alarodian, or Archaian. But whatever

¹ Gibbon: *The Decline and Fall of the Roman Empire*, Vol. V, pp. 178-181.

may have been the original stock from which they sprang, the Osmanlis have developed into the great nation they now constitute by admixture during more than six centuries with the best white blood both of Western Asia and Eastern Europe. This admixture has been effected in various ways, and began at an early date in Ottoman history. Such a condition of security appears to have been established by Osman's son, the Emir Orchan (1327-1360), in his dominions that many Asian subjects of the Byzantine Emperors sought his protection, and, abjuring their Christian faith, became practically Osmanlis, this nation being also during its early history frequently and importantly augmented by the voluntary submission and conversion of various independent Asian princes and chieftains who freely enlisted themselves and their followers under the banner of the Crescent. Other methods of recruitment were, however, the reverse of voluntary. The "Child Tax," for instance, instituted in the reign of Orchan, during three centuries forcibly recruited from among the subject Greek, Bulgarian and Armenian peoples tens of thousands of boys who, during their training as Janisseries, were converted to Islam and thus became indistinguishably merged in the Moslem population. And the spoils of cities and provinces conquered by Turkish armies, or raided by Mediterranean corsairs, included both youths and maidens, the latter finding their way to the slave-markets and harems, and the former often escaping labour at the oar or some menial service on land by voluntarily embracing the creed of their masters. The condition of slavery not being in Moslem society either permanent or hereditary, many of these Christian apostates rose to high positions in the Ottoman state, their origin was speedily lost sight of, and their descendants helped to swell the ranks of the ever-increasing Osmanli nation.

It is consequently at the present day impossible to say who beside the Imperial family have any claim to be descended from the original tribe of Osman. Certain sections of the Turkish

nation possess, however, definite characteristics which at once distinguish them from their compatriots, and among these may be mentioned the nomad Yuruks described elsewhere and the Koniars of European Turkey who are chiefly found in the North of Thessaly, in the valley of the Vistritza, and also in Macedonia to the north of Salonica, and who claim descent from isolated bodies of Seljuks, emigrants to Europe before the Ottoman Conquest. Largely as the Turkish element has increased since its first appearance in what is now the Turkish Empire, it forms, however, but a small proportion of the population of the Balkan Peninsula. In the Armenian provinces of Asia Minor it scarcely amounts to a third; and it is only in its first habitat, the province of Konieh, and in parts of the vilayets of Broussa and Aidin, that the mass of the population may be considered Turkish. The Osmanlis during their five centuries of rule over the various peoples they subjugated have hitherto made no attempt to assimilate them, and still less have they been assimilated by them, the policy of the Sultans having in the past almost invariably been rather to encourage dissensions and rivalries among these subject races and so prevent any joint action on their part against their rulers.

The Turks have been not inaptly characterised as a nation of aristocrats, even the peasants being distinguished by a dignity of bearing and courtesy of manner seldom met with among the rustic populations of other lands. Yet the institutions of the country are in many respects essentially democratic, its social organisation being distinctly opposed to the principles of hereditary rank and privilege. Even the connections of the Imperial family do not form a class apart, as Sultans' daughters marry subjects and the genealogy of their descendants is, in a few generations, lost sight of. The subdivision of estates among the children of one father, female as well as male, and the characteristically Oriental propensity in the past of the Government to confiscate large

Rank and
Titles.

accumulations of wealth, have also proved effectual barriers to the transmission to descendants of family position and affluence. In Macedonia, however, and also in some parts of Asia Minor are certainly still to be found a certain number of hereditary *Beys* or landed gentry, whose ancestors—many of them converted Moslems of non-Turkish origin—obtained at the conquest grants of land which they held as military fiefs; and previous to the introduction in 1867 of the centralising system of administration the country districts of these provinces were ruled by these local magnates who were either such Turkish feudatories, or, as in Albania and Kurdistan, tribal chieftains whose loyalty to the Porte was most easily secured by allowing them complete liberty of action with regard to their vassals.

With the exception of these provincial families, however, the Ottomans have never had an aristocracy, properly so called. All the subjects of the Empire were held to be on a level at the feet of their Padishah, who conferred the title of *Pasha* on the men whom he delighted to honour, and, when displeased with them, deprived them of rank and fortune—if not also of their heads—and relegated them to their original obscurity. This title of *Pasha* is the only one that carries with it any definite rank and precedence. “Bey” and “Effendi” are merely conventional designations as indefinite as our “Esquire” has come to be. The former is generally applied to high government officials, generals, colonels, and to distinguished persons and their sons. The latter has the same signification as the French *Monsieur*, and is applied indiscriminately to princes of the Royal House, to mollahs and sheikhs, to ladies, and to native Christians. It is also used in conjunction with other titles, a gentleman being addressed as “Bey Effendi” or “Pasha Effendi,” and a lady as “Hanum Effendi.” “Agha” is applied to non-commissioned officers and respectable elderly Turks, and “Tchelebi” (gentleman) to persons of the better class generally, whether Christian or Moslem.

Family names, too, though common among the higher classes at least of the other Ottoman races, are, with very rare exceptions, unknown among the Turks, a circumstance which constitutes a still further proof of the absence from their institutions of class divisions. It is also customary for native Christians occupying official posts, as also for foreigners in the Turkish service, to lay aside their Christian family cognomens in favour of a Turkish name to which is affixed the title denoting their official rank. Men's names are generally either Biblical or historical, and to them is often prefixed a nickname denoting some personal peculiarity, physical or moral. This want of family names renders identification difficult, and to foreigners especially is a great source of confusion. Two names are now in many cases used, which may perhaps be considered a step towards the adoption of surnames.

The Albanians have been recently brought into special prominence by their long maintained revolt against the authority of the Porte. The attempt of the Constitutional Government to consolidate the nation by the uniform application of new measures to all its constituent ethnical elements has had the not very surprising result—considering the dissimilarity of these various elements—of producing serious hostility to certain enactments, especially among the non-Turkish Moslems who, under the old régime, had enjoyed special privileges now menaced by the new order. There were, accordingly, risings among the Arabs of the Hedjaz, and risings in Kurdistan, which were more or less speedily suppressed. But the revolt of the Albanians, having more serious causes, proved a more difficult matter. The new enactments especially obnoxious to these highlanders were three in number—(1) Enforcement of the conscription among the tribesmen; (2) their general disarmament; and (3) the compulsory use of the Arabic alphabet for their Aryan language.

With regard to the first, it may be pointed out that the Albanians, being a fighting race, have naturally no objection to military service as such. Hitherto, however, they had joined the armies of the Sultans as volunteers, for the most part under the leadership of their own chieftains, or enrolled in separate regiments with special privileges; and they bitterly resented this infraction of the time-honoured rights invariably conceded to soldiers of their race. As to the second grievance, an Albanian considers his arms a part of himself, or at least a part of his national costume, and never goes abroad without his *sellakhlik*, or leathern arms-belt, bristling with inlaid and silver-mounted pistols, daggers and yataghans, while his full dress is incomplete without sword at side and gun on shoulder. His resentment at being deprived of these, to him, indispensable accessories is not difficult to understand; and the immediate effect was to drive the warlike tribes of Northern Albania into open revolt. Without the third and scholastic grievance, however, the rebellion would probably not have assumed such serious proportions. The arbitrary imposition of the Arabic alphabet by a so-called "Liberal Government," naturally gained the important accession to the revolutionary movement of the more cultured section of the nationality, the Albanians being by no means, as has often been asserted, a nation of "savages," but a high-spirited, chivalrous, life-contemning race, belonging ethnically to a stock equal in intellectual capacity to that of any other European people. The general sent by the Ottoman Government to chastise these unruly tribesmen was Djavid Pasha, a man of iron hand and stony heart, whose guns soon demolished their castles, towers, blockhouses and villages, and were only silenced by the advent of winter. The campaign was, however, re-opened in spring; the important towns of Ipek and Djakova, together with many others, were occupied by the Ottoman troops, and even the supposed impregnable fastnesses of the Mallisors fell into the hands of

The late
Albanian
Rising.

the Turkish commander, who then reported to his Government that he had "restored law and order in Albania." In the very next month, however (July, 1909), the rebellion broke out afresh, and Djavid Pasha's ferocity in suppressing it excited the indignation of many members of the Government which had entrusted him with the task. In the spring of this year the revolutionary movement assumed, as is well known, even greater dimensions. But, as I write, it appears that the military operations of Mahmoud Shefket Pasha, combined with the concessions wisely made by the Ottoman Government, have been successful in putting an end to at least its outward manifestations.

The character of a people being so largely determined by the nature of the country they inhabit, a few words descriptive

Natural
Features of
Albania.

of those Western Highlands of Turkey occupied by the Albanians may give greater interest to my remarks on this race. As its native name of *Schkyiperi*, "The Land of Rocks," signifies, Albania is one of the most mountainous divisions of Turkey. The principal chain runs north and south, and from it jut many spurs, as lofty as the main range, which ramify in every direction. The greater part of the surface of the country consequently consists of rugged hills and deep valleys. Grandly mountainous also is, in many places, the coast, where the spurs often terminate in abrupt precipices, their bases eternally beaten by the waters of the restless Adriatic. Northern Albania is, in fact, one of the wildest, most desolate, and least cultivated provinces of the Ottoman Empire. In the south, however, and especially near the coast, the climate is of a Mediterranean mildness, and there the olive, the fig, and the vine, together with oranges, lemons, and a variety of other fruits, grow luxuriantly. Over the foot-hills stretch vast forests of pine and other trees, and rich pasturages frequented by the flocks and herds of the nomad shepherds. The land is, indeed, cultivated to any considerable extent only in the south, where the climate is more

suited to the production of crops, and the character of the people to the pursuit of agriculture. The cold increases with the distance from the coast ; only twenty miles distant the snows are heavy and the frosts severe, while the higher and more northern summits are clad with perpetual snow.

Though nominally brought under Turkish rule and partially converted to Islam in the fifteenth century, after an

Albanian
Independence.

heroic struggle of twenty-five years' duration under their hereditary prince Skanderbeg, or Iskender Beg—"The Lord Alexander," the

Albanians, nevertheless, have always virtually maintained a sort of independence. As Moslems they have been exempt from the poll-tax levied on the subject Christians in lieu of military service, and also from the conscription to which all men of the ruling race have been liable. Never admitting themselves to be a conquered race, and still maintaining in their mountain homes the feudal system of their fathers, the Albanian chieftains have frequently defied the authority of the Sultans when it threatened to become more than nominal, and have asserted from time to time their national independence. The most famous among these chieftains were Black Mohammed of Skodra (Skutari) and Ali Pasha of Ioannina. The former, at the end of the eighteenth century, aimed at an independent sovereignty which his son, Mustapha Pasha, asserted in open rebellion in 1831 ; and the latter created for himself a principality of considerable size and practically independent, within which he maintained good order, constructed roads and encouraged trade. In his later years Ali Pasha posed also as the champion of Greek independence and foe of the Turks, and, notwithstanding the frightful cruelties of which he was guilty, still lives in popular legend and song as the mighty upholder of Albanian freedom against Ottoman tyranny. Subsequent risings have, however, resulted only in the death or banishment of the most influential members of the old feudal families. The great landowners are now all Moslems, the property of whic

the Christian proprietors in Southern Albania were despoiled at the end of the eighteenth century by the "Lion of Ioannina" having, on his death, been appropriated by the Crown.

For administrative purposes Albania is divided into two *vilayets*, or provinces, designated by the names of their chief

Albanian Tribes.	towns, Skodra or Skutari, and Ioannina, the seats respectively of Ottoman Governors General. The vilayat of Skodra, or Northern
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Albania, is inhabited chiefly by that section of the race known locally as Ghegs, who also occupy certain districts in the adjoining vilayets of Kossovo and Monastir; Ioannina, or Southern Albania, by the Tosks, Chams, and Liaps, who, in common with the Ghegs, are divided and subdivided into a number of tribes, or clans. Though the same splendid physical type is, as a rule, observable among the Albanians generally, it varies somewhat according to the degree of admixture with neighbouring races—Slav in the north, and, in the south, Greek. In other respects also the Tosks and the Ghegs present many points of difference; for while speaking the same language and cherishing identical national traditions and aspirations, they are in matters of religious belief divided by three creeds, the Moslem, Orthodox Greek, and Roman Catholic. The Moslems constitute about half the population, and of the remaining half the majority follow the rites of the Eastern Church. The Mirdites, together with some smaller tribes of Ghegs on the coast, adopted the Roman Catholic faith about the end of the eighteenth century, and follow the Latin rite with some Oriental differences. The Mirdites are the most important numerically of the North Albanian tribes, numbering, it is computed, over 30,000 souls, and forming an independent state. Their capital, Oroshi, is the residence of a princely family who claim descent from an early sixteenth century hero, named Dzon Marku.

Previous to the Ottoman Conquest the Albanians were all members of the Greek Church. But as a native proverb says, "Where the sword is, there is the Faith"; and when,

towards the close of the sixteenth century, the Porte issued a decree assuring the possession of their property to those

Conversion
to Islam.

Albanian families who would bring up a son in the faith of Islam, the advantages which a nation of mercenary soldiers could not fail to find in belonging to the religion of the dominant race soon made conversion so general that the whole populations of villages, towns, and even districts, would simultaneously apostatize. But whether Christian or Moslem, each Albanian tribe has its separate internal organisation which varies considerably, and consists of customary laws and traditional usages by which its social life is alone regulated. This internal government is a species of aristocratic republic, all matters affecting the community being decided in council by the chiefs, the elders, and other hereditary functionaries. There is also a sort of tribal General Assembly to which every household sends a delegate. It meets regularly twice a year, in spring and autumn, and may be also specially summoned to deal with questions of public importance, such as the commencement or conclusion of a tribal vendetta. The Vali, or Turkish Governor, of Skodra also presides over a council composed of delegates from the chief tribes, without whose consent no proposed measure has a chance of being carried into effect.

An account of the Albanians would be incomplete without some mention of the terrible blood feuds which, though often

Blood Feuds.

originating in trifling causes, result in great loss of life, and are frequently handed down from generation to generation. Sometimes these feuds exist between individuals or families only; at others, whole villages or tribes are concerned in them. In carrying them on, however, certain traditional rules are punctiliously adhered to; and occasionally those concerned, finding the state of continual hostility inconvenient, mutually agree to a *bessa*—peace or truce—for a stated period. When entire villages or clans take part in a feud, each keeps strictly

to its own wells and fountains, its communal ovens and markets. Such dissensions do not, however, as a rule, interrupt the usual occupations of a district, the land being tilled and the flocks pastured as usual in the daytime, the combatants assembling for the fray at evening outside their towns or villages. When a few men have bitten the dust, the hostile parties withdraw with their dead and wounded, and the battle is over for the time.

The Albanian generally has no fondness for field work and usually leaves it to the women, children, and old men, while

Occupations. he attends to his vineyard, cuts wood in the forests, or what is still more to his taste,

tends his sheep in the mountains, gun on shoulder, a pursuit which agreeably combines laziness with a spice of adventure. Their native land offering so few openings in the way of trade or industries for the more enterprising, a considerable number of young Albanians leave home every year to seek their fortunes in the towns of other provinces of the Empire. Some attend the Greek and Turkish colleges, and ultimately qualify as schoolmasters, doctors or lawyers. Many attain high rank in the army and public services ; while the generality find work as masons, carters, butchers, dairymen, etc. Solidarity being a distinguishing trait of the Albanian abroad, those already settled and doing well in distant towns will, when necessary, pecuniarily assist or even maintain newcomers from their native villages until they are in turn able to obtain profitable occupation. Gay, reckless and improvident, the *Schkyipetar* is generally short of money, and often carries his fortune on his person in the shape of richly embroidered garments and valuable arms. Should his luck be adverse and the generosity of his friends exhausted, he will first sell his small arsenal of pistols and daggers, and perhaps his embroidered jacket and vest may follow suit. But the son of the mountains, even when reduced to the condition of a tattered *chiplak*—to use his own term, loses nothing of his characteristic swagger and self-assurance. And when

things are at the worst with him he sometimes mends them by taking to the road and replenishing his purse from that of one less at odds with fortune. Gheg and Tosk have about an equal reputation for bravery as well as rapacity, but for fidelity and honourable dealing the Moslem Gheg has the more enviable record. He certainly turns brigand with as great facility as the Tosk ; but should he enter your employ, or be indebted to you for a service, however small, all his alarming characteristics retire into the background and he becomes the most faithful of friends and servants. These qualities of the Gheg are so generally recognised that European consuls, bankers, merchants, and others who need retainers on whose bravery and fidelity they can rely, are glad to secure their services in preference to those of men of any other nationality in the capacity of *kavass*—a combination of armed guard, orderly, and doorkeeper.

The Kurds are to be found dispersed all over the Eastern Highlands of Asia Minor as well as in Kurdistan proper, where the population is, however, equally
The Kurds. mixed. According to some ethnologists, they are connected with the ancient Chaldeans, and the various terms used by classic authors to designate this race would seem to give conclusive proof to theories of such a derivation.¹ Though more or less dominated by the numerous conquerors who have successively, during the past three thousand years, overrun the regions now called Kurdistan, the Kurds have never ceased to own a distinct nationality. Ever since the Ottoman Conquest, however, they have constantly wavered between the two rival powers of Islam, the *Sunnis* and the *Shias*, as represented by the Turks and Persians respectively, siding now with one and now with the other, according to the exigencies of the time, Yet, notwithstanding their sufferings in the destructive wars waged for centuries by

¹ See, for instance, Lenormant, *Origines de l'Histoire*, tom. iii, première partie, p. 4.

Turk and Persian and the constant internal feuds fomented by both, they have hitherto maintained a sort of semi-independence, preserving their nationality as distinct from that of their neighbours as in earlier days, a circumstance the more remarkable seeing that they possess no native dynasty, political constitution, ancient religion, historical traditions or literature to bind them together. Three times within the past century have national aspirations incited the Kurds to throw off Ottoman domination ; but owing to the vast extent of mountainous country over which they are scattered, their successes have been but partial and nugatory. Yet the Turkish yoke has sat but lightly on their shoulders, and by Sultan Abdul Hamid they seem to have been permitted to use their unfortunate Armenian neighbours as they pleased, so long as they gave the Porte no trouble.

Since the establishment of the Constitution the Ottoman Government has repeatedly found it necessary to send a large military force against the tribesmen who, resenting the abolition of their ancient privileges, have again and again defied the authorities. These semi-barbarous tribes appear—in common, it must be admitted, with other Ottoman subjects less remote from the seat of Government—to have considerable difficulty in defining the word “liberty” (*hurriet*) which, a couple of years ago, was on everyone’s lips, and by not a few it was evidently transliterated as licence. “Since there is *hurriet* for all,” said the leader of a Kurdish band, as soon as tidings of the events of April, 1909, reached his village, “we also are free to do our will. To make a beginning, let us fall upon Balka (a neighbouring Armenian village) massacre the men, and make slaves of the women and children.”¹

Under the name of “Kurd” two distinct races are, however, included, distinguished locally by terms signifying respectively “dwellers in tents” and “labourers,” or “subjects,”

¹ Quoted in the *Stamboul* from an Erzeroum journal, The *Azadamart*, to which the incident was reported by Faki Abdellah, a Kurd, whose action apparently prevented the proposed massacre.

and these two sections of the so-called Kurds present as great a contrast physically as morally and economically. The "dwellers in tents," or tribesmen, are nomadic, warlike, and full of vivacity, the "labourers" are sedentary, pacific, and not remarkable for intelligence, as evidenced by the Turkish adage, "Stupid as a Kurd," a reproach which applies, however, only to the agricultural element of this nationality. The features of the peasantry are much softer and less pronounced than those of the tribesmen, who have long and rather aquiline noses, prominent foreheads, deep-set eyes—generally black, but sometimes grey, or even blue—small mouths and strong chins. Their step also is firm, their bearing proud and dignified, and at the first glance one sees that they are lords of the country. The children of the tribesmen are clear skinned, rosy-cheeked, hardy, lithe and active little creatures, and the young women, in the Taurus especially, have a great reputation for beauty. Certain families in Boktan and Hakkari claim descent from the Ommeyyide Khalifs, and some Eastern travellers are of opinion that the tribe of the *Rowadi*, to which the famous Saladin belonged, may be the same as the modern *Revendi*, or *Rewendi*. The chiefs of the Bebbeh clan confidently affirm that they have English blood in their veins from an ancestress named Keighan, concerning whom a romantic legend is cherished. Less mythical, perhaps, is the story of the company belonging to the second Crusade (1147-49) who wandered in a north-easterly direction from Syria, and not being able to find their way back, settled in the mountains of Kurdistan.

Though nominally Moslems, the Kurdish women do not veil themselves very strictly when abroad, though in large towns like their capital, Suliemanieh, a blue checked sheet is worn, together with a screen of horsehair tissue, like that used by the Turkish countrywomen of Asia Minor. This is, however, seldom pulled down over the face, except by dames of high degree who may wish to pass unobserved through the streets ;

Kurdish
Women.

and women of the lower class dispense with the veil altogether in the neighbourhood of their homes. Menservants are not, as with the Turks, excluded from the tents or rooms occupied by the ladies, and male visitors are freely received by the assembled family. Notwithstanding, however, this apparent freedom of manners, Kurdish women habitually conduct themselves with the utmost dignity and propriety, displaying neither the timidity characteristic of their Armenian sisters, nor the forwardness too often seen in the behaviour of Osmanli women. Their standard of morality is, indeed, exceptionally high among the diverse races of Asia Minor, any lapse from matrimonial fidelity being, as a rule, punished with death at the hands of the injured husband, the seducer usually sharing the same fate. No social odium attaches to the man who thus takes the law into his own hands, such retributory vengeance being, on the contrary, considered highly meritorious. Kurdish maidens are, as a general rule, allowed the privilege of choosing their husbands, and the practice of courtship is not unknown. The father's consent is, however, necessary to marriage, though when it is withheld couples usually dispense with it and elope together. Among the families of the chieftains, on the other hand, marriages are "arranged," and the contracting parties are frequently total strangers to each other. Save among the tribes forming the sect of the Yezidis, or "Devil Worshipers," the Kurds are practically monogamists, and divorce, though permitted to them as to all Moslems, is very rarely resorted to.

The Tartars inhabiting the Ottoman Empire are of two classes—the tribes who have wandered for centuries past

The Tartars. over the highlands of Asia Minor, and the immigrants into European Turkey from the Khanate of the Crimea on its annexation by Russia. Settled in the first instance in Bessarabia, the Tartars, when that province also was annexed by the Muscovite, again took to

flight, leaving behind them much of the property they had there acquired. Lands were, however, a second time allotted to them by the Porte, chiefly in Roumelia, where they now form thriving colonies. At the conclusion of the Crimean War a second band of emigrants came to join their countrymen in Turkey, and were received with equal hospitality. Some obtained grants of lands on which they settled as agriculturists, while those skilled in handicraft trades made their way to the towns. In many of their cottages may still be seen ancient heirlooms, which have been brought with them from their Crimean homes—quaintly carved and decorated chests, dishes of copper and silver, totally unlike those made in Turkey, and sometimes mirrors of antique and curious design. The capacity of the men of this race for rapid and tireless riding, together with the reputation they enjoy for general trustworthiness, also specially qualifies them for the postal service, which, with a few exceptions, is still carried on in the interior of Turkey in very primitive fashion; and so generally are the Tartars thus employed that their name has become synonymous with “mounted postmen.” Both in feature and build the Tartars are, generally speaking, characteristically Mongoloid, having broad, round faces, high cheek bones, small sunken noses, and long narrow eyes, which give to them a cunning and mean expression belied by their actions. In figure they are usually short, square and powerful, with well-shaped hands and feet and upright carriage. Pretty faces may, however, occasionally be seen among the girls, who have most luxuriantly long and thick hair. They are an extremely quiet, inoffensive, honest, and sober people, fond of social intercourse, and of relating or listening to long and wonderful stories in the style of the *Arabian Nights*. Even the children are staid and demure, and most respectful in their behaviour to their parents; and the women, according to the testimony of those who have lived in their midst, are never known to indulge in that most unpleasant propensity vulgarly termed “nagging.”

The women are also by no means behind the men in industry, and are seldom seen without the spindle and distaff. They also embroider the borders of their towels, veils, and other cotton and linen articles with gold thread and coloured silks in odd patterns of curiously contrasting hues. But, though so thrifty and industrious, cleanliness in food, dress, and general habits seem to be utterly disregarded by the Tartar women, whose failings in this respect excite the liveliest repugnance in their Turkish neighbours, with whom culinary and personal cleanliness certainly comes next to godliness. Their cookery, too, is not very palatable to other races, one of its ingredients being invariably mutton fat. Mutton, cooked in various ways, is their staple food, and is often supplemented by a kind of vermicelli prepared with fat and honey, which latter delicacy also enters largely into their cookery. The dress of the Tartar townswomen differs little from that of their Osmanli neighbours. The Tartar girls always wear a little red cap with a flat blue silk tassel, and their hair, which is plaited in fifty little tails, hangs all round their shoulders, and sometimes down to their heels. The wealthy Tartar ladies have these caps ornamented with gold coins, and the tassel is of gold thread. Like the Turks, too, they stain their fingers and toes with henna, and make use of the same dye for their hair, which imparts to it a not unpleasing shade of auburn. Their eyelashes they darken with antimony, and also

Tartar
Women.

— “With care the sable brows extend,
And in two arches nicely bend,
That the fair space that lies between
The meeting shade may scarce be seen.”

Out of doors the Tartar women wear Turkish veil and cloak, but in their homes they have no objection to being seen by the men of their own race, and when visited by Europeans they do the honours of the house with the utmost grace and freedom. With this and a few other exceptions, they are

sufficiently strict followers of the Prophet, whose precepts, both as to morality and ritual, they religiously observe.

The Russian conquest of Circassia which followed the capture of their heroic leader, Sheikh Schamyl, in 1864, drove multitudes of its brave defenders to seek asylum elsewhere ; and Turkey, always ready to give a hospitable welcome to political refugees,¹ received these expatriated people to the number of three hundred thousand. Arriving, for the most part, utterly destitute, and before any adequate arrangements had been made for their reception, they at first suffered great privations, but were finally dispersed through the country districts, a large number being settled in European Turkey.

The immigrants soon, however, began to be regarded by their new neighbours with feelings the reverse of charitable. For, instead of leaving these semi-barbarous people under the control and government of their own chiefs, whom national tradition had taught them alone to obey, the Porte framed special laws for regulating their conduct, set free the hereditary slaves of which the ruling class possessed a great number, and, by thus utterly disorganising their tribal and patriarchal system, released them from the only authority they were capable of respecting. Under these circumstances it is not surprising that the *Tcherkess Kurt*, "Circassian wolf," became the pest of the villages, both Turkish and Bulgarian, which had the misfortune to be in the neighbourhood of their settlements.

Among other enactments, the Porte decreed that, as the Circassians were now Moslems living on Ottoman soil, the sale of their daughters would thenceforward be illegal. For the Turkish laws, however, the Circassians, as I have just

¹ Among the political refugees who have, during the past century, found an asylum in Turkey may be mentioned the Persian Prince, Kouli Mirza Khan ; the Syrian chieftain, Emir Beshir, and his followers ; the Algerian Abdul Kadr, and Poles and Hungarians without number.

said, had little regard ; and the partial diminution in the number of girls sold was due rather to the dishonest use they made of it, than to the enactment itself. Two brothers, for instance, would sell their sister to a Moslem, who was then cited before the authorities by the father, and thus lost both his slave and the money he had paid for her. This enforced liberty was much resented by the girls themselves, who considered that they had been deprived of the chance which might otherwise have been theirs of entering, if not the Imperial Serail, at least the harem of some Pasha, and there acquiring position and fortune.

The people comprised under the name of Circassian in reality consist, like the Kurds, of two distinct races—the tribesmen, and their hereditary slaves or serfs ; and this fact may account for the very contradictory descriptions given of them, and especially of their women, by Eastern travellers. The tribesmen are true aristocrats in the correct sense of the term. Proud of their long and unsullied descent, ancestry is with them the only title to nobility, and, unlike the Turks, they set no value whatever on mere official rank and position. These high-class Circassians are, as a race, rather above the middle height, slenderly built, and quick and vivacious in every movement. They are clear-skinned, the colour of their eyes ranging from black to grey or blue, and of their hair from black to chestnut or light brown. Small and delicately shaped hands and feet are also characteristic of this race, and are attributed to their hereditary repugnance to manual labour of any kind. The serf class are, on the other hand, of an inferior type, and belong no doubt originally to a race subjugated and enslaved by the tribesmen, who thereafter lived by their labour. Their faces are disproportionately long and narrow, and their complexions of a dull leaden hue.

Dress and ornament, and, with the men, also arms, are a passion with the Circassians, and upon them all their spare cash is expended. The costume of the women consists of

a skirt, generally red, and, when the wearer can afford it, embroidered with gold, and a leathern bodice worn over a loose, sleeved chemise. Like most of the highland women who are nominally Moslems, the Circassian women living among their own kindred disdain to conceal their faces with a veil, and in their social life generally they disregard many of the conventionalities observed by the Osmanli women. Like all true Orientals, the Circassians are extremely hospitable. Any passing guest, friend or stranger, is sure of being served with the choicest food in the house. And, when visited in their temporary encampments shortly after their arrival in European Turkey, profuse apologies would be made by the hosts for being unable to offer their guests the customary refreshments.

CHAPTER II

CHRISTIAN OTTOMANS

THE Christians of Turkey belong mainly to four races, the Greek, Vlach, Bulgarian and Armenian. As the Greek and Bulgarian elements are connected respectively with the dwellers in the kingdoms of Greece and Bulgaria, which will be probably dealt with in other volumes of this series, I shall in this chapter refer only briefly to these two elements of the population.

Communities of Greeks are widely distributed throughout the Ottoman Empire, and form the majority of the population in many provincial towns and districts, in the coast towns of the Ægean and Marmora, and also in the Turkish towns situated on the Black Sea. In the interior of Asia Minor they are likewise very numerous, especially in the vilayets of Trebizond, Aidin, and Kaiserieh (Cesarea), and also in the wide district known as Karamania. In the more southern parts of European Turkey, as in the Greek Kingdom, the Ionian and Dorian blood, to which the triumphs of Hellenic civilisation were due, has been overwhelmed by the intermixture consequent on the resistless tides of Slav immigration and of Frank conquest, and also by intermarriage with neighbours of Vlach or Albanian race. So far, therefore, as the Greeks of the Balkan Peninsula retain Greek characteristics, these are probably due rather to community of language and traditions than to community of lineage with those ancient Hellenes who made the Greek name famous, and in these regions the name of "Hellene" now generally indicates the inheritor of a tradition rather than the descendant of a race.

On the Asiatic mainland, however, and to a certain extent in the Capital and its neighbourhood, the facts are precisely

reversed, and physically as well as mentally the Greeks of these regions exhibit the more characteristic traits of ancient Hellenic types. In Asia Minor one may still frequently remark the broad low forehead, the straight line of the profile, the dark lustrous eyes and crimson lips—the lower one slightly full, the firm chin and rounded throat, the figure being rather above the middle height, the carriage graceful, the hands and arms beautifully formed, and the feet exhibiting the peculiarity noticeable in classic statuary of the second toe being of the same length as the first. The islanders of the Archipelago, including the inhabitants of Crete and Cyprus, form a distinct type and may be said to be much more purely Greek than the Hellenes of the European mainland. For though they have received a certain admixture of Venetian and Genoese blood, they have remained free from contact with Slavs, Vlachs, and Albanians. This admixture of Italian blood, combined with the active pursuits of seafaring and fishing, has produced a magnificent physical type endowed with considerable mental and intellectual power, many Greeks who have been famous in their day either as patriots, pashas, or pirates, having been islanders. Crete, owing to its annexation to the Venetian Republic during four and a half centuries, has been subjected to a stronger and more continuous Frankish influence than any other part of the Ottoman Empire, and has consequently a considerable admixture of Italian blood, as also perhaps of Arab; but it is not blended with that of the Slavs, Albanians or—notwithstanding the subsequent Ottoman occupation—Turks. For the Cretan Moslems who have so strenuously opposed the annexation to Greece are no more Turkish in blood than are their Christian fellow islanders, with whom they are identical in race as in language. After the conquest of Constantinople, Sultan Mohammed II brought from various parts of the Empire to the Capital 15,000 Greeks to take the place of those who had been slain in its defence or had fled the country, granting them special privileges, and reorganising

all his subjects of this race as a *millet*, or community under a Patriarch.

So denationalised, however, had the Greeks in some of the remoter regions of Asiatic Turkey become in course of time that, though still holding firmly to their religion, they lost the use of their national tongue to such an extent that even the sermons in their churches were, in the eighteenth century, preached in Turkish. Until quite recently also the Greeks of Turkey generally designated themselves and were designated by their neighbours as *Romeots*, "Romans," a term which in Byzantine times included all the subjects of the Eastern Empire. The development of national sentiment which followed the creation early in the eighteenth century of the Greek Kingdom and the subsequent spread of education led, however, to the gradual abandonment of the use of this term by the Greeks both of Hellas and Turkey in favour of that of the classical designation of "Hellene," and the terms "Romeot" and "Romaic" are now little used save by the uneducated classes of Asia Minor. Christian personal names have also, for the same reason, been very largely superseded during the last few generations by classic designations, and among Greeks of all classes one now accordingly meets with a far greater number of Pericles, Themistocles, and Alexanders, Iphigenias, Calliopes and Cassandras, than of names of saints belonging to the Greek calendar. And though the Greeks of Turkey may be looked upon generally as loyal subjects of the Sultan, every educated man among them considers himself as much a "Hellene" by race as if he were a citizen of Greece and a subject of King George I.

The Bulgarians appear to have been originally a tribe of the Huns of Attila, who, after their defeat on the death of this "Scourge of God" (A.D. 453), retreated eastwards towards the "Great Bulgaria," which extended between the shores of the Caspian and the Black Sea to the confluence of the

Kama and the Volga, which last river-name appears to indicate the former occupation of its banks by Bulgarians. Two centuries later, certain tribes who had been for a time subject to the Avars, threw off their yoke and, crossing the Danube and uniting themselves with the Slavs by whom Thrace was then in great part peopled, founded the Bulgarian kingdom between the Danube and the Haemus. But as in Greece the Slavs became Hellenised, so the Bulgarians in Thrace became Slavonised. And though a single language only, the Slavic, has survived from the fusion of the two races, the two ethnological elements of which the Bulgarian people are composed are still easily distinguishable—the one the Aryan Slav, tall, fair, and well-proportioned, full-eyed, high-nosed, and with low cheek bones, the other the non-Aryan Tartar, short, swarthy, and disproportionately broad, small-eyed, flat-nosed, and high-cheekboned. The Bulgarians of Roumelia and Macedonia who now alone form part of the Ottoman population have, however, also in their veins a considerable admixture of Greek and Thrakian blood; and we consequently find, in the provinces south of the Balkans, persons with Bulgarian features speaking Greek, and others with Greek or Wallachian features speaking Bulgarian. The mixture of blood among the Bulgarians of these regions is, as a matter of fact, plainly indicated by the number of different Bulgarian dialects which are hardly reducible to fewer than three divisions: (1) those of Bulgaria and Thrace; (2) of Southern Macedonia; and (3) of Northern Macedonia and Old Servia.

Ethnologists appear to be agreed that the Vlachs or Wallachians are the best representatives now to be found of the ancient Thrakians, their name having a common origin with Walloon, Valais, Welsh, etc., and it is exceedingly interesting, therefore, to find that they, like their remote ancestors the primitive

The
Bulgarian
Communities.

The Vlach
Communities.

Aryans of some 5,000 years ago, are to this day characterised by nomadic habits. Of the pastoral Vlachs some account is given in another chapter.¹ But the burgher class are also engaged in pursuits which require them to lead a more or less wandering life. The wealthier section consists of merchants who trade in Italy, Spain, Austria and Russia, as well as in other parts of Turkey, and are often absent for periods extending over many years—a mode of life which they seldom renounce until compelled to do so by age or infirmity. The inferior class of Vlach traders do not, as a rule, leave the Ottoman Empire, but travel with goods of all kinds for sale, penetrating to the remotest towns and villages, like the peddlers in England in the Feudal Period, when, as in Turkey at the present day, shops were in the provinces few and far between. And in the summer months everywhere between the Danube and the Pindus range may be met long files of pack-horses and mules winding through the mountain passes or plodding across the dusty plains, led by roughly dressed but handsome and intelligent looking men. Another calling practised by the Vlachs is that of *Kiradji*, or hirer of saddle and baggage horses, which are either let out to travellers, or used by their owner for the conveyance of the goods of his customers from one town or village to another. There is also an artisan section of Vlachs who reside for the greater part of the year in the larger towns and cities of Turkey where they follow handicraft trades as tailors, embroiderers, jewellers, gold and silversmiths, etc.

The villages and townships of the Vlachs are now in the mountains. Previously, however, to the Ottoman Conquest the Vlachs occupied the plains of Thessaly in such numbers that the province acquired the name of "Great Wallachia," while Aetolia and Acarnania were called "Little Wallachia." But with the hatred of servitude and passion for self-government characteristic of Aryan races, they

Vlach
Mountain
Homes.

¹ See p. 189.

preferred a life of hardship, with freedom, in the mountains, to one of comparative comfort, with subjection, in the plains ; and, retiring before the invading Turks, took up their abodes in the ranges of Olympus and Pindus. Here they founded numerous large villages and townships, the most considerable of which are Vlacholivadia—the “ Meadows of the Vlachs,” on the west of Olympus, and Mezzovo—“ Mid-mountain,” in the heart of Pindus. The former contains some four hundred houses and five handsome churches, presided over by a bishop ; while, grouped around on the neighbouring hills, are other Vlach villages surrounded by fields and vineyards. Mezzovo is the most picturesque town imaginable, clinging as it does to both sides of a sublime ravine, and overhung by the highest crests of Pindus which tower so perpendicularly on either hand that not till long after sunrise is even the *proselion*, or “ sunny side ” out of shadow. The opposite side is appropriately termed the *anelion*, or “ sunless.” Several Vlach villages surround Mezzovo also, and the most remarkable of these is Kalyarites, the hill on which it stands being so steep that the highest dwellings are five hundred feet above the lowest, and the streets are consequently almost vertical zig-zag paths cut into stone-faced steps. Another great Vlach centre is Voskopolis—“ The Shepherds’ Town,” and the important town of Monastir in Central Macedonia, which constitutes one of the strongholds of Greek influence in this province, contains also a large community of Greek-speaking Vlachs, who are hardly distinguishable, save in feature and complexion, from their Greek neighbours. Many of these burghers are wealthy and enterprising, and have considerable business relations with foreign countries. Communities of this race are also found in Albania between Antivari and Dulcigno, as well as in the neighbourhood of El Bassan and Berat ; and their villages are scattered throughout Macedonia, Thessaly and Epirus.

The Vlachs are, as a rule, tall of stature, well knit, well

poised, and apparently incapable of fatigue. The women are also often exceedingly handsome, with regular features, dark eyes and hair, and small hands and feet. Especially refined both in manners and appearance are the Vlachs of Voskopolis and Monastir, together with those inhabiting the neighbourhood of Lake Ochrida, those of the first named being distinguished by greater fairness of hair and complexion. Their countenances are fine and open, their movements and gestures most graceful, and their demeanour generally is particularly affable and engaging. Referring to the men of this town, M. Picot says, "They make use of elegant phrases and refined language to everyone, including their wives."¹ Notwithstanding, however, this high degree of refinement, the *Voskopolitissais* are not less industrious than the women of their race generally, and do not disdain to work in the fields, tend the flocks, and fulfil all the other multifarious duties which fall to their share. The wives and daughters of the traders also willingly add to these duties that of waiting with the most assiduous attention on their fathers, brothers, and husbands during the brief and rare periods which they are able to spend in the bosom of their family. No stranger can, however, command their services, as they manifest an invincible repugnance to leaving their mountain homes.

Although the Vlach communities have long maintained social relations with their Greek neighbours and co-religionists they do not habitually intermarry with them. Indeed, it is said that no Vlach maiden ever marries outside her own community, though men of this race occasionally take Greek wives—to whom, however, their roving propensities would seem, judging from folk-song, to be the reverse of congenial.

So little is generally known in this country of the Armenians and the place they occupied in the world's arena from the fourth until the end of the fifteenth century, that a brief

¹ *Les Valaques de la Macédoine, Revue d'Anthropologie*, tom. iv.

sketch of their history and fortunes previous to the latter date will not, I trust, be here considered out of place.

Few records relating to the Armenians appear before the sixth century B.C. when Dikran, or Tigranes, King of Armenia, is said to have maintained his independence against Cyrus the Great. In 328 B.C., however, Vahé, the successor of Dikran, fell in battle

Armenian
Ottomans.

with Alexander the Great, the conqueror of Darius, who succeeded Cyrus, and only from this date does authentic Armenian history begin. But the Armenians a few years later (317 B.C.) again threw off the Macedonian yoke, chose a king of their own, and in 250 B.C. established an Arsacid dynasty related to that then reigning in Persia. After a century or two of national prosperity, Armenia was, at the beginning of the Christian Era (A.D. 30), added to the ever-growing Roman Empire; and its king, Artavasdes, was carried prisoner to Alexandria, and beheaded by Cleopatra. Though conquered, this nation was not, however, wholly crushed, and again recovered its independence which it retained until the eleventh century, when the Byzantine Emperors "succeeded in subjugating Armenia, but not the Armenians." For their national development still continued, and to their elementary consolidation—began at the separation of the Armenian from the Greek Church at the end of the fifth century—was soon added a new monarchical consolidation. Rhupen, or Reuben, a relative of the last king belonging to the Pagratid dynasty, which had succeeded the Arsacid, retiring to the north of Cilicia, there founded in 1080, in the shelter of the Taurus mountains, a small principality which, gradually extending its boundaries, became known as Lesser Armenia. This Eastern Christian State succeeded in maintaining its independence until the end of the fourteenth century, when its last king, Leo VI, defeated by the growing Moslem power, sought refuge in Europe. After living for some years on a pension from the English and French monarchs, Leo VI died in Paris in 1393, and was buried with Royal honours.

And the Armenians residing in the French capital to this day honour the memory of the last king of their country by making a pilgrimage to his tomb at St. Denis on the anniversary of his death, when mass according to the Armenian rite is performed by a Gregorian priest.

The traditional history of the Armenians is also not without interest. According to local legend the nation is descended

**Traditional
History.**

from an eponymous ancestor, *Haik*, from whom they derive their native name of *Haikians* and the name of their country, *Haiasdan*. This Haik was, according to the story—which, however, evidently acquired its present form after the conversion of the Armenians to Christianity—the great grandson of Japhet, or, according to some versions, of Noah. He had first settled in Mesopotamia, but finding the rule of Bel, the king of that country, irksome, had removed thence to Armenia at the head of his tribe of 300 persons. As he refused to return when summoned to do so by Bel, the latter led his army in pursuit of the emigrants. But in the battle which ensued Bel was slain by an arrow from the bow of Haik; and this patriarch succeeded in consolidating his new kingdom which, at his death, he transmitted to his descendants.

Physically, the Armenians are, for the most part, a rather short, thick-necked, large-nosed race, with features of the

**Moral and
Physical
Features.**

Semitic type so frequently met with in those Western Asian regions. The ethnology of Asia Minor, and especially of those districts in the vicinity of the Caucasus, is even more complicated than that of Macedonia, and we yet lack historical data as to the rise or immigration of many of the races now found there. The Turks, however, distinguish the two entirely different types presented by this community as *Indjé*—"Pure," and *Kalun*—"Coarse," and to the existence of these two types we may attribute the very contradictory accounts given by authors of the personal attractions of Armenian women. Dora d'Istria, writing some sixty years

ago, described their beauty in glowing terms;¹ while according to Sir Paul Ricaut, who represented this country as consul at Smyrna in the latter half of the seventeenth century, "they are commonly ill-shaped, long-nosed, and not one of a thousand so much as tolerably handsome."² Though gifted with little political aptitude, as their national history testifies, the Armenians are, on the other hand, a people of great commercial and financial talents, supple and flexible as those must be who desire to make others part with their money. They are, however, lacking in artistic sense, as also in attractive qualities generally, including some forms of courage, though they have proved themselves stubborn to heroism in preserving certain characteristics of creed and custom which differentiate them from other peoples.

Besides constituting the bulk of the population in Armenia proper, the Armenians form large communities in Constanti-

The
Armenian
Communities.

nople and Adrianople, as also at Broussa and Smyrna, and are also found in several of the smaller towns of European Turkey such as Gallipoli. In Constantinople and Smyrna the wealthier members of the Armenian Communities are much more advanced in every respect than elsewhere in Turkey; and at Smyrna their adoption of western manners and educational methods may be said to date even further back than in the Capital. Here, as elsewhere, the Armenians occupy for the most part a separate quarter of the town; and this compares favourably, both as to the width and cleanliness of its streets and the architecture of the dwellings that border them, with the *mahallás* of any of the other races inhabiting the city.

Previously to the middle of last century, and even for some localities up to a much later date, Turks and Armenians got on excellently well together, the latter being treated with

¹ "La beauté des Arméniennes, quand elle n'est pas défigurée par un enbonpoint précoce, est véritablement remarquable . . . Leur fraîcheur est merveilleuse, leur taille svelte et élancée, leur sourcils quoiqu'épais parfaitement dessinés, etc."—*Les Femmes en Orient*.

² Present state of the Greek and Armenian churches, p. 386.

confidence, and characterised by the flattering epithet of *millet-i-sadika*—"the loyal community." As equals, however, they did not, of course, regard them, but rather as a harmless, serviceable, comfortable kind of infidels, confidential servants to whom they might safely trust their business affairs, their property, and even their children. For Armenians are thorough Orientals, and much more in touch with Turkish ideas and habits than are the Greeks or Slavs. There is, indeed, much truth in M. de Moltke's observation that "an Armenian is but a baptised Turk." The wealthier members of the community understood and sympathised with Turkish methods of transacting business; the poorer were extensively employed in Moslem houses in various domestic capacities; while a considerable degree of social intimacy existed between Armenian and Turkish neighbours, as I have myself had opportunities of observing in the vicinity of Smyrna. And with the exception of those who settled abroad for commercial purposes, the Armenians were quite content to live among the Turks, to spend their money in Turkey, and even be the daily butt of Turkish humour. For, according to a local adage, no Turk goes to bed happy unless he has in the course of the day cracked a joke at an Armenian's expense. They also speak the language of their masters, often even in preference to their own--though their accent and phraseology are not always those of the Osmanlis--and write and print Turkish in Armenian characters.

The change in these pleasant relations was caused by the Armenian aspirations towards political independence. This movement seems in reality to have begun quite early in the century, but it was not until the date of the last Russo-Turkish war that the attitude of easy tolerance of the Porte towards this section of its Christian subjects began to be substituted by one of suspicion and distrust. Nor was this change without some justification. For the spirit of revolution

Relations
with Moslems.

The
Armenian
Revolutionary
Movement.

which had in Russia given rise to Nihilism inspired many of the inhabitants of the Caucasus, and naturally spread to the Armenians of Tiflis and Transcaucasia. At first it was directed chiefly against Russia, whose severity drove the revolutionaries of Tiflis westwards to Paris, Geneva, and London, where their organs could be produced unmolested. It was inevitable that this movement should affect the Armenians of Turkey, and raise alarm in the minds of their rulers. The Turk has a frantic terror of secret societies and plots, based on his experience of the Greek *hetaireia* and the Bulgarian *comitadjis*. The Armenian patriots, from their various places of refuge in Europe, sent emissaries to work on the feelings of their compatriots at home and distribute among them revolutionary literature, and the change produced in Ottoman feeling was enormous. The "loyal community" were no longer loyal. They were as seditious as Greeks and Bulgars, and, it was confidently believed, were arming and conspiring to massacre the Moslems, their indulgent masters. Their favourable position, as above mentioned, had depended on the fact that they were regarded as Orientals and untainted with the European culture affected by the Christian races of the Balkans. But now European ideas and literature were being disseminated among them, and foreign nations were beginning to talk of "Armenia" as an autonomous principality like Bulgaria, and urging the Porte to grant it autonomy. Where was this to end?

The first indications of the growing distrust and hostility of the Turks towards the Armenians were manifested in the increasing lawlessness of their Kurdish neighbours, who were allowed to ravage and plunder their villages and lands with absolute impunity. The relations of Kurds and Armenians have already been referred to in a previous chapter, and, as has been seen, there exists in certain districts a sort of feudal connection between them, the Kurdish chieftain occupying the position of overlord. The growing distrust of the Porte

Kurds and
Armenians.

for their Christian subjects in these regions had the result of welding Turks and Kurds in an alliance against these suspected persons, and the deeds of violence perpetrated by the so-called Hamidian troops were invariably condoned by the Ottoman authorities. The various minor massacres of Armenians in the various Asian vilayets culminated, in 1894, in those of Sasun ; in 1895 it is estimated that 25,000 unhappy Armenians were butchered in half a dozen different localities ; and in the Constantinople massacres of 1896, which followed the abortive attack of the revolutionists on the Ottoman Bank, no fewer than 6,000 are said to have lost their lives. The object of the majority of these massacres seems to have been to reduce the number of Armenians in order that it should be in future impossible to contend that they were the predominating ethnical element in any given district. But the latest terrible massacre, which immediately preceded the downfall of the imperial organiser of all those which had gone before, has been indubitably proved to have been commanded from Yildiz Kiosk with the object of throwing discredit on the new Constitutional Government.

Many of the exiled Armenian patriots, of whom a small minority only were, correctly speaking, revolutionists, loyally worked in concert with the equally exiled members of the " Young Turkey " party, the aims of both being the same. Repatriated in 1898, Armenians and Turks, as Ottomans possessing equal rights and privileges, continue loyally to co-operate for the welfare of the empire. And the Armenian Committee of Erzeroum have formally declared that, even were Turkey now of her own free will to grant autonomy to the Armenians, they could not accept it. For their country, owing to its geographical position, being surrounded by hostile elements, would never be able to protect itself. And the Armenians as a people realise that their safety lies in fraternity with the Turks and in aiding them to defend the Ottoman Empire, their common Fatherland.

Loyalty to
the Porte.

CHAPTER III

HEBREW OTTOMANS

IN all the cities and larger towns of the Ottoman Empire are to be found considerable communities of Jews, their chief centre being Salonica, the great seaport of Macedonia, where they now constitute the majority of the population. Here, therefore, this section of the Ottomans may best be studied. A colony of Hebrews appears to have been settled in this city at a very early date, according to local tradition, at the time of Alexander the Great. The expulsion of the Jews from Spain in 1493 caused so great an influx at Salonica as to convert the former comparatively insignificant colony into the largest in existence. And here, more especially, the overwhelming numbers of the immigrants appear to have completely absorbed the original Jewish element ; for the Judæo-Spanish idiom, which they brought with them from their Western home, and which is written in Hebrew characters, is now used both as the vernacular and literary language by the Jews throughout Turkey. Like the other subject races of the country, however, they are polyglots, making considerable use of Italian as well as of their ancient Spanish among themselves, and of Turkish and Greek in their intercourse with other races.

The Jews of Turkey belong chiefly to the division of their race known as *Sefardim*, in contradistinction to the *Ashkenazim*. These do not, as is sometimes supposed, constitute different sects, but are merely local divisions, and date back only to the twelfth or thirteenth century A.D., about which time it became usual among the members of this persuasion to apply the Biblical name of Seferad to Spain and Portugal, and that

of Ashkenaz, son of Japhet, to the Teutonic peoples. Hence the Jews living in Spain and Portugal, as also in Provence and North Africa, became known as Sefardim, and those of Northern Europe as Ashkenazim. The Jews living in Turkey before the arrival of the Spanish immigrants were accordingly like them, Sefardim, the Ashkenazim element having only made its appearance there during the past century, coming chiefly from Poland, Hungary, and Roumania. In addition to the ecclesiastical differences which distinguish the Sefardim and the Ashkenazim their pronunciation of Hebrew also varies, this fact denoting, it would seem, a Sefardim descent from the Jews of Judæa and an Ashkenazim descent from those of Galilee. And although the Spanish Jews have, in the course of the four centuries since their arrival in Turkey, in some degrees become blended with the original colonists, two distinct types may still be recognised amongst them, one section possessing more regular features and fairer complexions than their neighbours, the result probably of some foreign strain acquired during their long residence in Western Europe. They are also distinguished by the peculiarity of the high arched instep which forms a noticeable contrast to the flat foot of the Oriental Jew.

In the cities where the Jews form large communities, the Hebrew quarter is almost as overcrowded as a London slum, many families among the very poor occupying one house, a practice which is quite at variance with the habits of the other native races.

**The Jewish
Quarter.**

Particularly noticeable is this at Salonica, where the Jewish quarter has encroached on the neighbouring Greek and Frank quarters; and side by side with a fine old mansion belonging to some decayed Greek family may be seen—though many of these disappeared in the disastrous fire of 1891—dilapidated tenements teeming with men, women and children, their upper stories being reached by means of outside staircases. In the cities and towns of the Empire, however, where the Jews are found in less disproportionate numbers, their quarter

presents a less squalid and unsightly appearance. The dwellings of the wealthy class naturally occupy the main streets, and are spacious and more or less showily furnished, while those belonging to the families of foreign Israelites, who are chiefly from Italy, and form the educated class of the community, resemble the houses of European residents.

The Jewish *mahallá* of an Oriental town is naturally, under such circumstances, dirtier and more malodorous than the quarters occupied by the other races of the country. Yet notwithstanding the insanitary conditions under which the people live, and the poor food with which they content themselves, chiefly bread, salt fish and leeks, they are on the whole strong and healthy, save for the skin diseases from which the children at least, are seldom free. The comparatively low rate of mortality is no doubt attributable to the fondness for the open air which characterises all ages and all ranks at all seasons of the year, every species of domestic work which can be performed *al fresco* being brought to the doorstep or courtyard. Here the women and girls do their washing, making and mending ; the mothers rock the cradles and comb the little ones' heads ; the men on returning from work smoke and gamble ; and the children play, quarrel and indulge in their amiable national propensity of stone-throwing. Nor are these occupations by any means pursued in silence, the most ordinary conversation being carried on in the loudest tones of lively dispute, and all talk at once in such an elevated key that a stranger might well fancy they were perpetually quarrelling. Nor is the latter occupation infrequent, and the Judæo-Spanish " Billingsgate " indulged in by some Rachels and Rebeccas on the wooden balconies of their houses in our neighbourhood occasionally became such a nuisance as to call for official interference. Of a gay and cheerful disposition these children of Israel certainly are, and they thoroughly enjoy their Sabbaths and festivals with *jumbūsh*, the local term for the vocal and instrumental music with

which they are enlivened, so excessively discordant to a western ear.

Notwithstanding their hospitable reception by the Turkish Government in the fifteenth century, in no country perhaps have the Jews been regarded with more antipathy or treated with greater contumely than in the Ottoman Empire, all kinds of crimes, both fictitious and real, being attributed to them, from the supposed obligation never to transact business with a Moslem or Christian without cheating him, to the kidnapping of Christian children for their mystical Passover rites. This widespread vulgar belief obtains credence among the Moslems as well as among the Christians of Turkey, and has occasionally led to riot and serious bloodshed, especially at Smyrna where the Greek population is numerous and exceptionally turbulent. During my residence in that city the coincidence of a Greek child having been found drowned in the river Meles at Passover-tide gave rise to a *Judenhetze* which might have assumed serious proportions but for the prompt action of the Turkish authorities in dispersing the rioters. Greeks openly attacked Jews in the streets, and the assailed, not daring to retaliate, sought refuge in the courtyards of the foreign consulates and mercantile houses. The Christian populace generally, indeed, allow no opportunity to pass of insulting their Jewish fellow-citizens, who, as a rule, submit humbly to this contumelious treatment, except at Salonica where their superiority in numbers gives them greater assurance, at least in their relations with Christians; though even in that Jerusalem-by-the-Sea they show themselves as abjectly servile before Moslems as in other localities. The very mention of a Jew is prefaced by a Greek with an apology for mentioning the race, as, for instance, "Asking your pardon, I met a Jew to-day who, etc." The Moslems on their side have also hitherto treated members of this *millet* with unmitigated contempt, not manifested, however, as a rule in acts of personal violence towards them, but rather in scornful

gestures and opprobrious epithets. A forcible example of this feeling is afforded by a little folk-tale in which the grey-legged partridge applies the term *tchifūt*, signifying "Jew," to the murderers of Hassan and Hussein, the martyrs of Kerbela, "as it is the most opprobrious name that can be given to any creature of Allah."

By Hebrew apologists generally the hostility manifested towards members of this race by their neighbours is attributed to religious fanaticism. I venture to think, however, that it is more generally called forth by aversion to the traditional character and habits of the Jews. For to the Moslems, a *tchifūt* is far below a Christian in the scale of humanity, although his creed is, in its absolute monotheism, almost identical with that of Islam. Indeed the only people I know to be hostile to the Jews on purely religious grounds are the Roman Catholic natives of the Philippines who have never come into personal contact with that race, and to whom, consequently, the Jews are simply the people who crucified Christ. So fierce, however, is the fanaticism of the Christianised Filipinos, that were a Jew, known as such, to land on the island, he would, it is confidently believed, be torn to pieces, or roasted alive, like the effigies of Judas Iscariot on Good Friday Eve. Some writers, on the other hand, have attributed the low status occupied by the Ottoman Jews in recent times to the unfavourable impression produced by the collapse of the pretended Messiahship of Shabatai Shevi,¹ the Jewish communities in Turkey having, up to the middle of the seventeenth century, occupied a much higher position both socially and intellectually than during later centuries. For Hebrew books appear to have been printed at Constantinople as early as 1530, two centuries before the Turks themselves adopted the use of the printing-press.

The Jews of the Ottoman Empire have, however, always manifested a greater partiality for their Moslem rulers than for their Christian fellow-subjects, and in disputes between

¹ See p. 44.

Turks and Christians they have invariably made common cause with the former. For though the Turks, as just observed, regard the Jews individually with contempt, their attitude towards them collectively has always been more tolerant and lenient than towards the Christian *millet*s, and for this two reasons may be assigned, one religious and the other political. The pure monotheism of the Hebrews, on whose scriptures the Koran is so largely based, is naturally regarded with greater favour by the equally monotheistic Moslem than the vulgar polytheism of the Eastern Churches, Armenian and Orthodox, could possibly be ; while the Jewish communities, being devoid of all political pretensions and aspirations, have ever been loyal subjects, and consequently in no way a source of trouble or suspicion to their rulers. Added to this, the wealthy Israelites have always been eager to help the authorities in any difficulty ; while those of humbler standing will not only, in their servility, perform the basest and most degrading services required of them, but, as was abundantly evident in the Armenian massacre at Constantinople, have also been ever ready to encourage, rather than deprecate, outbursts of fanaticism on the part of the Mohammedan populace. Now, however, that all the races of the Empire have been placed on a footing of political equality by the Constitution it is hoped that such manifestations of inter-racial enmity will not again recur, but that Moslem, Christian, and Jew may, as Ottomans, live side by side in peace and amity.

Low, however, as is the status of the Israelitish race among the peoples of the East, the social position of their women in the community, especially with regard to personal and proprietary rights, is greatly superior to that of the women belonging to the native Christian races, and, in some respects even to that of Moslem women. Ignoring this important fact, some writers on the Eastern Jews have deplored what they assume to be the low position assigned to women by the Talmud, as

Position of
Jewish
Women.

this authority exempts them, in company with "slaves and children," from the study of the Law, and the rigid performance of its ritual. But if one reflects for a moment on what the observance of the two Codes of the Mosaic and the Oral Law entails upon men, it will at once be evident that a woman could not possibly fulfil half their requirements in addition to her household and maternal duties. The degree of seclusion to which Jewish women are subjected also varies, as in the case of their Christian sisters, according to locality and social surroundings. In the towns of the interior, for instance, and especially in Asia Minor, where they may run the risk of insult from their Christian and Moslem neighbours, Jewesses go abroad as little as possible, and always veiled; and, like the women of the other creeds, are denied all social intercourse with the other sex. In the seaport cities, however, the reverse is the case, the Jewish women of Smyrna, Salonica, and the capital being as much in evidence as the men.

Jewish customs with respect to marriage and divorce have much in common with those of Moslems, but in the matter

Marriage and Divorce.

of divorce would seem to be more favourable to the wife. For though theoretically a Jewess cannot repudiate her husband save for a limited number of reasons, she may for other reasons apply for a divorce to the Rabbinical Court, and, if her case is a good one, the husband may be compelled to give her her freedom. Under such circumstances, the man, besides returning the dowry and any other property of which he has enjoyed the usufruct, pays a sum of money called the *kethuba*, promised in the marriage contract, to which she would have been entitled on his death. And though a widow does not inherit her husband's property, she has a right, so long as she does not claim her dowry, or re-marry, to remain in the house of her deceased husband, and be supported by his heirs in the style to which she has been accustomed during her married life. And a husband, however poor, is bound to maintain his wife, though she may, of course, voluntarily

add by her own industry to the well-being of the family. And it may be here remarked that the Rabbinical Law, in common with that of Islam, makes no distinction, so far as rights of maintenance and hereditary succession are concerned, between legitimate and illegitimate offspring.

Early marriages are the rule among all Eastern Jews, though the obligation of a father to marry his children as soon as they attain what is considered a proper age is not so rigidly enforced as at Jerusalem, where, if a man of twenty remain unwed, he incurs the reproach of "causing the S'chinah to depart from Israel." Girls are usually married from the age of fifteen and upwards, and youths become husbands at eighteen. These early marriages naturally conduce to the maintenance of patriarchal customs. For the young couple, being still in a state of pupilage, and unable to provide for their material wants, must remain in the paternal home; and it is consequently no uncommon thing to find several married brothers living with their wives under the roof of their father, who delights to see a numerous progeny of grandchildren growing up around him. With those who are not in affluent circumstances, however, such a custom entails grave anxieties, and while fulfilling the precept, "Increase and multiply," the head of a house is often worn out before attaining his prime.

The Oriental Jews do not recognise the law of monogamy promulgated by Rabbi Gershom in the twelfth century.

Polygamy. They are, however, as a rule, practically monogamists, being allowed to take a second wife without divorcing the first for two reasons only—her childlessness or failure to bear sons. The first wife may, however, refuse to receive a second into the house in which she resides; and as a second establishment entails large additional expense, polygamy is not common. A Jewish girl is under no obligation to marry the man chosen for her by her parents, but enjoys full liberty to reject any candidate for her hand who may be distasteful to her. As, however,

there are always some pecuniary matters to settle in connection with the affairs of marriage, the match is usually made up by third parties, parents or relatives, subject to the consent of the principals.

The chief occupations of the higher and middle classes of the Jews in Turkey, as elsewhere, are banking and commerce. In both they excel to such a degree

Occupations.

that where a man of another nationality would only realise a fair competence, the Israelite makes a fortune ; while in positions in which a Gentile would probably starve, the Jew will manage to keep himself and his family in comparative comfort. Yet in few countries is the contrast of wealth and indigence among the Jews more striking than in Turkey. On one side may be seen prosperity so great as to command undue respect for its possessors, and give them a local influence superior to that of other nationalities, while, hard by, exists poverty and wretchedness in their most sickening aspect. The principal cause of this state of affairs is no doubt the limited sphere of action allotted to, or rather adopted by, the artisan and labouring classes of the race, who appear to evince a repugnance, or inability, to learn any trade, craft or calling beyond those followed by their forbears from generation to generation. They are blacksmiths, tinsmiths, and glaziers, boatmen and fishermen, dock-labourers, porters, and scavengers, but never apparently shoemakers or tailors, carpenters or cabinet-makers, grooms, gardeners, or farmers.

There exist also few openings for female labour outside the home, for Jewish women are not employed to any great extent as domestic servants by the

Female
Labour.

better classes of other races, the great objection to them in this capacity being that, no matter how urgent the necessity for her services, a Jewess insists on spending the whole twenty-four hours of the Sabbath in the bosom of her family. The low wages they are inclined to accept alone induces Oriental housewives to employ them

in this capacity. At Smyrna, Salonica, and a few other places, a number of women and girls find employment in the cotton mills. But the managers of the silk factories at Broussa prefer not to employ them in common with Christian and Turkish women, as the observance of three different sets of national holidays would occasion too great difficulty in carrying on the work.

A peculiar community of Hebrew origin have also their headquarters at Salonica, where they are said to number some 8,000 souls. These are the Dünméhs—

The Dünméh
Messiah.

“The Turned,” as they are called by the
Turks, or the Mameeni—“The Faithful,”

as they term themselves, descendants of the followers of Shabatei Shevi who, in 1666, proclaimed himself at Smyrna as the promised Messiah and soon had a numerous following both in the East and in Europe. This imposter, having four years later been unmasked by Sultan Mahmoud II in person, was offered the alternative of death by impalement or the profession of the faith of Islam. He chose the latter, declaring that his object had always been that of leading his followers to acknowledge that “There is no God save Allah, and Mohammed is His Prophet,” and that he had deferred taking this final step until he could make his profession of faith in the presence of his Padishah. Great was the consternation of his credulous adherents, and loud the mockery with which they were naturally assailed both by Jews and Gentiles. Such, however, was the infatuation of a certain faithful few that they continued to believe in the divine character of Shabatei’s mission, and while imitating their leader in his apostacy in order to escape persecution by their orthodox fellow Hebrews, they are held to have continued in secret to cherish the doctrines he had taught. The imposter, on his side, was allowed to remain for a time at the Ottoman Court where he sat at the feet of “that Gamaliel of the law of Islam,” Vanni Effendi, but died in prison at Belgrade about six years later.

His devoted followers, however, steadfastly maintained that their Messiah had not died, but had ascended to heaven in bodily form. And ever since, at Salonica, Expected
Second Advent. in each of their *kals*, or secret temples, they, it is said, keep a bed always ready on which he may "repose from the fatigue of his second advent." Either from the fact of Shabatei's having disappeared from the world at Belgrade, or from his having quitted Salonica by the Vardar Gate, he is expected from that direction ; and every day during over two centuries a Dünméh has gone out on this road at sunrise to meet and welcome him. Since the opening of the railway between the capital of Servia and Salonica, a question appears to have arisen as to the possibility of the Messiah's arrival by train in the latter city. And consequently, according to local report, a representative of " the Faithful " may always be seen at the terminus when the northern mail is due, watching eagerly for the passenger who has tarried so long, and at whose coming the Mameeni will be rewarded for their fidelity by being appointed " lords of the earth. "

As a community, the Dünméhs are highly respectable, industrious, and prosperous. Poverty is, indeed, said to be non-existent among them, the wealthier The Dünméh
Community. helping those less successful in worldly affairs and supporting widows and orphans by an admirably organised system of charity. Ostensibly, their domestic arrangements are similar to those of their Osmanli neighbours, the houses of the wealthy being divided into *haremlík* and *selamlík*. The dwellings of the community are clustered together in a little quarter of their own in the centre of the city, and all, it is believed, communicate with each other by means of interior doorways and passages which also afford access to the secret temples of their peculiar cult. Out of doors, the Dünméh women cannot be distinguished from their Turkish sisters, but are less restricted in their intercourse with the other sex than *bona-fide* Moslems. One

may, for instance, see them at Jewish weddings, unveiled and exposed to the gaze of dozens of men; and it would appear that social intercourse within the limits of the community is quite unrestricted. Under the disguising *chit-charf* they wear either the picturesque and many coloured local Jewish costume, or, in imitation of Osmanli women, would-be Parisian toilettes. Some of the Dünméh women are handsome, though like the Jewesses of the East generally they lack vivacity. Constant intermarriage during two and a half centuries has, however, produced a type not only physically different from that of the surrounding Hebrews but also more dignified in appearance and demeanour.

Conformity with the creed which they outwardly profess obliges "the Faithful" to put in an occasional appearance

Pretended
Moslems.

at the public services in the mosques on Fridays and festivals. The mosques, however, are numerous, and the Osmanli disposition is too indolent to allow the worthy *hodjas* and *imams* to inquire into the cause of absence of True Believers who may have gone to worship in another temple; and with the devotions of the women they would still less think of concerning themselves. So the Dünméh tradesman, like a good Moslem, closes his shop in the bazaars on Fridays; and though he takes down his shutters on the Jewish Sabbath, and sits cross-legged on the raised floor which serves him as counter and shop-window, he makes no effort, as on other days, to thrust his wares on the passer-by. And if a customer, attracted by some article on his shelves, should present himself, the Dünméh will name a prohibitive price for it, which he will decline to abate.

CHAPTER IV

THE OTTOMAN SULTAN

By the Revolution of the 23rd July, 1908, Turkey was suddenly transformed from an absolute monarchy into a constitutionally governed State ; and the failure of the counter-revolution of April, 1909, resulted in the deposition of Abdul Hamid, and the elevation to the throne of his brother, hitherto known under the simple designation of Reshid Effendi, as the thirty-fifth Sultan of the Osmanli Dynasty. In the course of the Parliament's deliberations early on that eventful day, before the public reading of the *fetva* legalising the deposition of the "Red Sultan," Senator Samy Pasha thus addressed the House :—"A Mohammed¹ was the conqueror of Constantinople ; the City has again been taken by an Ottoman Army ; it is therefore fitting that our first Constitutional Sovereign should also be known to history as Mohammed." And as Mohammed V the new Sultan was forthwith unanimously acclaimed. His Imperial Majesty Sultan Mohammed V was born at Constantinople on the 3rd November, 1844, and is consequently sixty-six years of age according to the European calendar. As, however, the Moslem year consists of about 360 days, the Padishah has, according to Turkish reckoning, already completed his sixty-seventh year. Unlike his polygamic brother and predecessor, his Majesty has but one wife, to whom he is legally married, his family consisting of three sons, the Princes Ziaeddin, Nedjim-Eddin, and Eumer Hilmi, the eldest of whom was born in 1877 and the youngest six years later.

¹ Mohammed II (1451-1481).

According to the Ottoman law of succession, the eldest male in the whole Imperial family ascends the throne. The eldest of these princes is consequently far from being heir-presumptive, as no fewer than six of his princely cousins are his seniors ; of whom the eldest, Youssouf Izzedin Effendi, a son of Sultan Abdul Aziz, is now in his fifty-fifth year ; and the youngest, a son of the ex-Sultan, in his forty-first year. Such a system of succession was no doubt advantageous, and even necessary, in the thirteenth century, when the Turks were but a wandering band of soldiers of fortune ; but its inconvenience became manifest as soon as the House of Osman ceased to be nomad chieftains and became the heads of a great State. The heir to the throne was thenceforward generally looked upon by its occupant as his natural enemy, and as he was in most cases a brother, the practice of Imperial fratricide became common, though, later, even sons were frequently kept in seclusion and not allowed to participate in political or military activity. Notwithstanding the large families the majority of Turkish sultans left behind them, so ruthlessly had this extermination of possible rivals been carried out that on his accession in 1808, Mahmoud II was the sole male representative of the House of Osman. Since that date, however, this systematic fratricide has fallen into desuetude, the only Ottoman prince who has subsequently died a violent death having been Abdul Aziz after his deposition in 1876, and his murderer, the "Red Sultan," deemed it politic to attribute his end to suicide.

The practice of incarcerating, or at least secluding, possible heirs to the throne, however, continued, with the consequence that, on the deposition of Abdul Hamid in April, 1909, the succession devolved on a prince who for thirty-three years had been virtually a prisoner in his own palace, forbidden to consort with his equals, or correspond with either Ottoman subjects or foreigners. The effect of such a life on the majority of

The Ottoman
Law of
Succession.

Seclusion of
Princes.



H.I.H. PRINCE YOUSSEUF IZZEDIN EFFENDI, HEIR
PRESUMPTIVE TO THE OTTOMAN THRONE

men could not but be disadvantageous.¹ Hamidian sycophants were, during all these years, at pains to circulate calumnious reports most damaging to the reputation of the heir-apparent, though such calumnies were to a certain extent counterbalanced by the flattering eulogies of his anti-Hamidist partisans. Being, however, neither a monster of vice nor a paragon of virtue, but simply a prince of artistic tastes and well-balanced mind, and professing a religion of which the essential principle is resignation to the will of Allah, Sultan Mohammed V, while Prince Reshid, was still able to occupy worthily his too abundant leisure. Music is, for instance, a passion with him, and he is said to be, if not a *virtuoso*, at least an accomplished performer on the pianoforte. Denied by Hamidian jealousy and suspicion facilities for self-improvement, he has yet succeeded in obtaining a knowledge of English and French sufficient to enable him to peruse works in those languages, and is said to be also a good Persian and Arabic scholar. Those who have been brought into intimate contact with this prince assert the most prominent traits of his character to be "goodness and simplicity"—the simplicity allied with dignity of a grand seigneur, of a man conscious of his illustrious ancestry.

Sultan Mohammed V has personally suffered too much under the tyranny of an absolute ruler not to appreciate the benefits of a less Oriental form of government; and some years before his accession he is said to have confided to one of the Europeans who were permitted to visit him in their various professional capacities, his intention, should he be destined to ascend the

**Liberal
Views.**

¹ During all these years Sultan Mohammed was only permitted to leave the palace grounds in order to visit two or three times a week his estate at Balmoundjou whither he invariably proceeded in a closed brougham, surrounded by guards and spies. And though entitled to a Civil List of six thousand Turkish pounds a year, he frequently received only a third of this sum, some years, report says, nothing at all. Heir-apparent to a great Empire, he has often been in intolerable pecuniary straits, without means to pay even the current expenses of his exceedingly modest household.

throne, of restoring the suppressed Constitution of 1876. When asked on one occasion his opinion as to his brother Abdul Hamid's real attitude with regard to the new Constitution which he had sworn to maintain, Sultan Mohammed is said to have laconically replied: "A constitutional sovereign has no need to retire into a fortress like Yildiz Kiosk, guarded by five or six thousand troops." During the late absolute sovereignty of Sultan Abdul Hamid, not only every detail of public life, but also many details of Turkish private life were regulated by Imperial *Iradsés*. An *Iradé*, being the expression of the Sultan's will communicated in writing by one of his secretaries, but not necessarily signed by him, constituted less a command than a permission. For during this period of repression, no Turk, especially if he were a man of rank, could, without first obtaining such an *Iradé*, leave the capital, frequent foreign society, or enter a profession; nor could he marry his children or buy a house without his actions being brought to the notice of the government and interfered with. And it is noteworthy that the first *Iradé* issued by Sultan Mohammed had for its object the reinstatement of Field-Marshal Kemaleddin Pasha, son of Ghazi Osman Pasha, the hero of Plevna, who in 1904, had been illegally deprived of his grade and honours, and exiled to Broussa. On the proclamation of the Constitution he was at once released from the durance vile in which he had languished for four and a half years, and on arriving at Constantinople he demanded to see his young son. The mother, Naïmeh Sultana, a daughter of the "Red Sultan," raised objections, and the case was brought before the religious court of the *Sheri* which ruled that "sovereigns and subjects being equal before the Law, Kemaleddin Pasha was entitled to see his son." This case excited the greater public attention from the circumstance of a duel which took place in connection with it between the advocate of the Pasha and a chamberlain of Abdul Hamid.

An interesting incident indicating the higher moral standard

characteristic of the Young Turks as compared with that of their predecessors, occurred in connection with the accession of Sultan Mohammed. Two distinguished officers of the Third Army Corps, who had formed part of the Imperial escort having been, on the following day, received in special audience by His Majesty, were each offered, on taking leave, a purse of red satin containing fifty gold pieces. On both requesting to be allowed to decline the gift, the Sultan still insisted, remarking in his paternal fashion that "a father had a good right to reward deserving sons." The senior officer, however, emboldened by his sovereign's affability, kissed his hand and earnestly begged him never to recompense with money the services of his subjects, this practice having during the past reign led to such disastrous results.

Among the various *on dits* which find their way into the columns of the Constantinople press, both native and foreign, one announced soon after the Sultan's accession that it was His Majesty's intention to institute at Dolma Bakhtché a kind of Court, at which the ladies of the Imperial family would receive the wives of the other princes as well as the wives of Pashas and others who have already the *entrée* at state functions, the Imperial Princesses to have also their ladies-in-waiting chosen, as in other countries, from among the leaders of society in the capital.

Since the foundation of the Ottoman Empire all its rulers have borne the same title, that of *Padishah*, which signifies at once "Protector" and "King." For the Prophet of Islam—a Sultan of Turkey is Protector of the Faith, and as head of the State he is Shah. The Ottoman Flag, red in colour, with a white crescent and star, has also remained unchanged since the time of Sultan Murad I, who reigned at Broussa from 1360 to 1389. The Imperial standard bears, however, in place of the crescent and star, the *Toughra*.

This peculiar symbol, which is to Turkey what the *fleur-de-lys* was to France, has also constituted during many centuries at once the sign-manual and the Imperial seal of its sultans, the Arabic characters composing the names of each successive ruler being in turn introduced into its somewhat complicated design of lines and curves. To the uninitiated, one *Toughra* resembles another ; but to those versed in the mysteries of Turkish calligraphy this is far from being the case, and Sultan Mohammed V required several new designs to be submitted to him before deciding on the form in which his name should be introduced into the *Toughra* denoting his reign. The *Toughra* in its simple form appears on all state documents, and also, surrounded by sun-rays, on the standard which floats over the palace of Dolma Bakhtché, and, when the Padishah embarks, from the mast of the Imperial yacht *Seuyudlu*. According to popular belief, the *Toughra* represented originally the signature of Sultan Murad I who, unable to write, when ratifying a treaty with the republic of Ragusa wetted the palm of his hand with ink and placing it on the parchment left there the marks of his five fingers, the three central being extended in a line, leaving a space between them and the thumb on one side and the little finger on the other. The three articulations of the middle fingers represent the letters *Alif* and *Lam* of the words *Sultan* and *Khan*. The tip of the extended thumb standing for *Ben*—"son," and the little finger for "ever." The base of the thumb represented the names of the Sultan and his father, together with the Turkish word signifying "Victorious." The whole legend consequently read—"Sultan Murad, son of Sultan Orchan ever victorious." This sign-manual continued to be used by succeeding sultans, and was elaborated by secretaries and calligraphists, who cunningly interlaced the Arabic characters to denote the five fingers of the Padishah.¹

¹ This origin of the *Toughra* is probably as purely legendary as that of a similar "signature" imprinted in blood and dust by Mohammed the Conqueror on the inner walls of St. Sofia after the taking of Constantinople. For Murad I, the son of the Greek princess Nitoufer



Photo by

Sébah & Joaillier

PRINCE ZIAEDDIN EFFENDI, ELDEST SON OF SULTAN,
MOHAMMED V

The investiture of a Sultan of the Ottoman Empire forms an elaborate and lengthy ceremony, or rather succession of ceremonies, of which the initial observances vary according to the circumstances which render the throne vacant. The three last sultans having been successively deposed, their deposition was in each case legalised by a *fetva* signed by the Sheikh-ul-Islam, the religious head of the Turkish nation. At the recent deposition of Abdul Hamid this decree was, for the first time in Turkish history, read before a nationally elected Chamber of Deputies. The following is the text of this curious document, which is couched in the form of a question addressed to the Sheikh-ul-Islam:—

“When the Commander of the Faithful suppresses certain important legal questions of the Sacred Books; when he interdicts, tears or burns these books; when he depletes the treasury and squanders or appropriates to his own use the national wealth; when he illegally slays, imprisons and exiles his subjects and habitually commits other acts of tyranny, and, after having sworn to mend his ways, violates his oath; when he persists in provoking revolts calculated to give rise to national and religious troubles and foments massacres;

“When, with a view to putting an end to such tyranny, from all parts of the country come demands for his deposition; when his maintenance on the throne constitutes positive a danger, while his downfall would be of advantage;

“Should he, if competent men judge this measure to be (Lotusflower), was an enlightened prince and patron of the Arts, and therefore unlikely to have been unable to sign his name. A more probable origin is that lately assigned to the *Toughra* by a Turkish correspondent of the *Stamboul* (whose letter I have unfortunately mislaid). According to this authority, it is but a conventionalised representation of an eagle, that royal bird constituting the symbol of the early Sultans as well as that of their neighbours the Byzantine Emperors.

necessary, be desired to abdicate the Sultanate and Khalifate, or be dethroned ?

“ Yes.

“ (Signed) The Sheikh-ul-Islam.

“ Mohammed Ziaeddin.”

The National Assembly, rejecting the proposal of abdication, unanimously passed the Act of Deposition, which reads thus :—

Deposition of
Abdul Hamid.

“ On the 7th day of Rebi-ul-Akhir, 1327,¹ at half-past six o'clock, at the sitting of the Ottoman National Assembly composed of the Senate and the Chamber of Deputies, on the proposal of choosing between dethronement and voluntary abdication—the two solutions contained in the *fetva* bearing the signature of the Sheikh-ul-Islam, Mohammed Ziaeddin Effendi, and read at this sitting—it has been determined to dethrone the Sultan Abdul Hamid II and to call to the Sultanate and the Khalifate the heir-presumptive Mohammed Reshid Effendi under the title of Mohammed V.”

Two delegations were then appointed, one to notify to Abdul Hamid his deposition, the other to conduct from his residence

The Sultan's
Oath.

at Dolma Bakhtché to the Seraskierat the new Sovereign. The latter delegation, which was composed of five Deputies and Senators, included, it may be mentioned, two Christians, an Armenian and a Greek. All the members of the Chamber then proceeded to the Seraskierat, where the new Sultan was to be proclaimed, passing among the guns of the 15th Battery of Artillery placed at the entrance of the square of St. Sofia in preparation for the Royal Salute. Presently disembarking on the shore of the Golden Horn from a steam launch, the Sultan-elect was speedily driven to the Seraskierat where he was received by the President of the Chamber, Ahmed Riza

¹ The Moslem Era dates from the Hej'ra, or Flight of Mohammed from Mecca.

Bey, and Field-Marshal Moukhtar Pasha, the hurrahs of the assembled crowds, and the strains of the "Hymn of Liberty" played by the bands of the Salonica troops, filling the vast square without as the Imperial standard was hoisted on the building. Proceeding to the throne-room, Mohammed V took his seat, while around him grouped themselves the princes Medjid and Farouk, son and grandson respectively of the late Sultan Abdul Aziz, the generalissimo Shevket Pasha, and other officials of high rank. The proceedings were opened with a prayer offered by a member of the Ulema, at the conclusion of which the Sultan took the oath of fidelity to the Constitution. The signal being given, the Royal Salute of 101 guns was fired, the troops of the Salonica "Army of Deliverance" marching meanwhile under the windows of the throne-room, and shouting *Padishahim tchok yasha !*—"Long live our Sultan!" Then followed the ceremony of the *Be'at* or Homage, the members of the National Assembly passing before the Sultan, and signifying their fealty by taking in turn the hand he offered as a constitutional sovereign, instead of making before him the signs and gestures symbolising submission to the will of an absolute Padishah which have hitherto been customary on such occasions.

The Old Palace was the scene of the subsequent incidents in the day's ceremonial. At the chief entrance, known as Dar-ul-Saadet—the "Gate of Felicity," the New Sultan descended from his carriage, and attended by his three sons and the high dignitaries of the Empire proceeded on foot to the Kiosk of Bagdad over which the Imperial flag was now floating. After reciting here the *Namaz*, or obligatory prayers, the Imperial party proceeded to the edifice in which are preserved the relics of the Prophet. "It is the will of God!" observed His Majesty to the reverend sheikhs who are the guardians of the sacred relics, after he had silently, in Oriental fashion, acknowledged their respectful greetings on his entrance. Passing into the interior of the sanctuary, and opening with his own hands the silken wrappers

containing the relic, the Sultan, in his capacity of Khalifa, or successor of the Prophet and titular head of Islam, performed before them the customary acts of veneration, the attendant chaplain chanting meanwhile passages from the Koran.

It was not, however, until the 10th of May that the further and far more imposing ceremonies connected with the accession of the new Sultan could take place, when all Constantinople crowded to view the passage of its first constitutional sovereign to the village of Eyoub on the southern shore of the Golden Horn. For it is here, in the mosque built over the mortal remains of Eyoub, or Job, the standard-bearer of the Prophet, that invariably takes place the investiture of the Commander of the Faithful with the traditional sword of Osman, a ceremony which, for princes of the Ottoman dynasty, is the equivalent of coronation. Not, however, according to ancient custom, in one of the ancient state barges does Mohammed V make the journey from his palace, but—as if in acknowledgment of the new order of things—in the Imperial steam-yacht *Senyudlu*, preceded by a single police boat, and followed by a number of launches and motor-boats. A carpeted pathway leads between the marble tombstones from the little landing-stage of Bostan to the mosque of the Village of the Dead, sepulture in the sacred soil of which has, during so many centuries, been esteemed a privilege by the great ones of the land. At the outer gateway of the mosque, the threshold of which none but True Believers may cross, stand a number of Moslem clergy, together with the guardians of the Shrine. These are all Dervishes of the Mevlevi Order in fawn-coloured cloaks and sugar-loaf hats, conspicuous among them by his green turban being the *Tchelebi Effendi*, the General, or Hereditary Grand Master of the Order, whose presence is indispensable to the ceremony. For ever since a predecessor of the Tchelebi Effendi performed, in 1299, at Konieh—the ancient Seljukian capital, this office for Emir Osman, the first of the Ottoman dynasty, the privilege of girding a new Sultan

The Girding
of the Sword.



MEVLEVI DERVISHES

has been vested in successive Grand Masters ; and the Turkish nation generally would alone recognise as their legal sovereign a prince whose claim to the throne of Osman was thus legalised. Passing through the courtyard of the mosque, a square cloister enclosing a fountain is reached, the ogival arches of which are supported by slender columns of exquisite workmanship. On the south side of this a doorway gives access to the shrine on account of which the Mosque of Eyoub is so highly revered by Moslems. The walls from floor to ceiling are covered with tiles of exquisite design and colouring ; and in the centre a tomb of white marble, covered with a fine plating of silver cut into beautiful open work patterns, covers the ashes of the Prophet's standard-bearer. In front of this, on a tripod draped with crimson velvet, reposes the historic sabre, curved like a yataghan, its blue sheath almost hidden in precious stones, its golden hilt set with turquoises and rubies, the gold encrusted sword-belt having as its only ornament a cluster of the same stones on the buckle. Around the walls are low cushioned divans in the usual Oriental style, one side being piled high with similar cushions in guise of throne. On this the Sultan seats himself cross-legged, his sons occupying places on a lower level in front of him, while around are grouped the Tchelebi Effendi, with as many Ministers, Generals and Court functionaries as are able to enter the small edifice, many remaining outside. Four Imperial pages in Court liveries sparkling with gold intone canticles during the seventeen minutes' duration of the customary prayers, while without, from the height of the minaret, the voice of the *muezzim* proclaims abroad the presence in the shrine of the Commander of the Faithful.

These devotions terminated, Ghazi Mouktar Pasha leads the Sultan to the foot of the silver-encased tomb, takes up the sabre, and hands it to the Mevlevi Grand Master, who, after a low obeisance, holds up the belt as though in the act of girding with it his Sovereign. The Sultan, however, takes it from his hands, and with a graceful movement himself

passes the belt around his waist, carefully adjusting the fastening. And as the Padishah stands there, girt with this ancestral sword, before the tomb of the early Moslem warrior, the assembly, headed by the Sheikh-ul-Islam, files before him to offer their congratulations, and passes out into the cloister, the Sovereign with his sons and the Grand Master remaining behind in prayer.

Leaving the sacred precincts a few minutes later, and entering an open State carriage drawn by four horses, Sultan Mohammed becomes the central figure in a vast procession headed by an armed automobile, and composed of Princes Imperial, grandees of the Empire, clergy representing every creed and sect, interspersed with officers and troops of all arms, which according to time-honoured precedent on such occasions, defiles by way of the Adrianople Gate in the western wall of the City through the streets of Stamboul to the Old Palace at its eastern extremity. Opposite this historic gate of Old Byzantium have been erected a dozen or more tents which are occupied by the Corps Diplomatique, the foreign heads of Ottoman state departments, representatives of the Press and others ; while on the rising ground beyond a great concourse is gathered, the towers and ramparts of the ancient walls being also crowded with loyal subjects anxious to obtain a glimpse of their Padishah on this auspicious day.

Passing amid this enthusiastic assembly, the Sultan proceeds on his way to the Parliament House where his arrival interrupts a discussion on the Press Laws. Received at the entrance by the President of the Chamber, Ahmed Riza Bey, and his colleagues, the Sovereign is conducted to the platform of the Chamber where a red armchair has been hastily substituted for the President's more unpretentious seat, the Grand Vizier and the Ministers ranging themselves to right and left. Instead of acknowledging the ovation with which his arrival is greeted with the customary dry military salute, the Padishah wins all hearts by an original gesture. Extending

his arms, he traces with them a semicircle, his fingers finally meeting on his forehead as if including all present in a paternal benediction, Standing erect, his hand on his sword-hilt, His Majesty now makes a sign to the Grand Vizier, Hilmi Pasha, who unfolds a paper. It is the Speech from the Throne, and with a smile on his face Mohammed V draws the Grand Vizier nearer, standing by his side while the latter reads to the also standing assembly as follows :—

“ By the Grace of God and the spiritual aid of His Prophet, we have, by the will and the desire of the nation, ascended the Ottoman Throne of which we are the lawful heirs. Great is my joy and my pride at finding myself among the Senators and Deputies who represent the noble Ottoman Nation. I believe that they, like myself, are convinced that the welfare and happiness, as well as the progress of our common country, depend on the constant and strict application of constitutional methods, the conformity of which with the prescriptions of the Sheriat and the principles of civilisation it is unnecessary to dwell upon. Imbued with that firm conviction, I consider it my most sacred duty to labour with all my strength to assure the happiness and well-being of all my subjects without exception ; and I pray that God may give me grace to accomplish this, my supreme desire. Our beloved country, which has lately passed through a great crisis, having more than ever the need of the patriotism, the union and the concord of her sons to retrieve her past misfortunes and assure her future progress, I doubt not that all the racial elements composing the Ottoman nation, united in heart and soul, will now zealously devote all their efforts to the fulfilment of this patriotic duty.”

After referring with much feeling to the then recent massacre of Armenians in the vilayet of Adana, the Sultan proceeded :—

“ Administrative, judicial, and financial reforms being also imperative, it is necessary for us to make every effort to place on a satisfactory footing our sea and land forces, to forward

the cause of education, and to develop and extend the sphere of works of public utility. I rely on the co-operation and assistance of the two honourable assemblies in carrying out these measures.

“ The constitutional government which we have succeeded in establishing on a firm and solid basis has been favourable to the prestige and credit of the empire. We continue in good relations with the Great Powers, as also with other States. We deem it indispensable that every effort should be made to maintain these relations, based on a sincere and cordial friendship. May The Most High extend His Divine Aid to us and to all.”

Cries of *Amin!* and *Padishahim tchok yasha!* filled the Chamber at the conclusion of the reading, most of those present being visibly affected by this unwonted instance of sympathetic personal contact between a ruler of Turkey and its legislative assembly. Taking from an inside pocket of his *stambouline* a small square of paper, His Majesty then renewed the Oath of Fidelity to the Constitution taken on the day of his accession. Retiring to the Imperial *loge*, the Padishah was replaced on the platform by the eminent President of the Senate, who proceeded to “swear in” the Senators and Deputies. The form of the Oath, first read over by the President, was then repeated in turn by each member who, when his name was called, responded with the phrase *Vallahi, Billahi*,¹ this ceremony occupying the space of two hours.

In the meantime preparations have been in progress for the reception of the Sultan at the Old Serai. The palace attendants, some three hundred in number, pupils of the State schools, and battalions of infantry and artillery line the outer courts, while the Grand Vizier, Ministers, Deputies, Members of the Ulema body, civil functionaries and military officers not taking part in the procession, proceed to their allotted places outside the Bab-es-Saadet. Escorted by

¹ “ In the name of God, with the aid of God.”

mounted grooms and black eunuchs, eight state carriages with closed blinds conveyed the ladies of the Imperial family into the inner court, these being followed by fifty broughams containing the wives and daughters of the Moslem ministers and grandees of the Empire. The arrival of the procession is announced by a cavalry officer who arrives at full gallop.

The
Sacrifice.

The Sultan alights from his carriage before the group of Ulema, the spiritual heads of the Empire, whose felicitations he gracefully acknowledges, exchanges a few words with the Grand Vizier and the President of the Chamber, and enters the ante-chamber of the sacred edifice accompanied by the Tchelebi Effendi. As he passes into the sanctuary, its guardian sacrifices on the threshold two sheep, while cries of "Long live our Padishah!" fill the outer air. After venerating for the second time since his accession the sacred relics and offering the customary prayers, the Sultan, escorted by the Imperial Princes, Field-Marshal Mouhktar Pasha, the President of the Chamber, the Grand Master of the Ceremonies and other official personages, traverses the "Garden of Lilacs," and takes his place in the carriage awaiting at the gate of the third court to convey him to the landing-stage where the Imperial yacht is now moored. As His Majesty is about to alight, five Court pages standing by the gangway chant in unison, according to an ancient custom, the admonition—"Padishah, be not overproud, for there is One greater than thou, even Allah," concluding their admonition with the loyal wish "Long live our Padishah!" The Sultan then embarks, the Imperial standard is hoisted, and the *Seuyudlu* steams rapidly back to Dolma Bakhtché.

The Imperial palace of Dolma Bakhtché, in the main building of which the present Sultan soon after his accession took up his residence, stands on the Western shore of the Bosphorus and with its various dependencies forms quite a little town, its gardens and pleasure-grounds extending for a mile or more along the

Palace of
Dolma Bakhtché.

water's edge. Though the exterior of this palace, built by the extravagant Abdul Medjid, exhibits a variety of architectural styles, and is decorated with a profusion of ornament, the general effect is not unpleasing, and the site is remarkably well chosen. Its interior, like that of the other Imperial palaces, glitters with gilded decorations, costly chandeliers and mirrors, priceless porcelains, and gorgeous brocades of gold and silver tissue. The vast gardens and pleasure-grounds were originally laid out by European experts, and comprise wooded hills, grassy vales and fruitful orchards, terraced slopes, gay parterres and hanging gardens, interspersed with pavilions, fountains and waterfalls, together with aviaries of birds, menageries of wild beasts, and lakes teeming with gold and silver fish. The interior of this Imperial palace is, in common with all the abodes of Moslems, divided into *selamlık* and *haremlık*, the former containing the state apartments and public rooms generally, and the latter being consecrated to the use of the ladies of the Imperial household and their attendants. In a Serai, the Padishah's private suite of apartments constitutes the *mabeyn*, or neutral ground which, in humbler dwellings, is usually represented by a single room or corridor, and communicates with the apartments of the haremlık.

The number of persons inhabiting an Imperial palace varies according to the character and predilections of the reigning Sultan. At the deposition of Abdul

The Imperial Household.

Aziz in 1876 no fewer than three thousand persons were dismissed from the palace of Dolma Bakhtché, it being computed that less than one-third of these were women, the rest being functionaries, menials and hangers-on of every degree. The household of Abdul Hamid was organised on a less extravagant scale, but was yet so numerous that on his downfall in April, 1909, the removal from Yildiz Kiosk of the women and children belonging to the Imperial harem occupied a whole week, no fewer than forty-six carriage-loads having issued from the gates



IMPERIAL PALACE OF DOLMA BAKHTCHÉ, FROM THE BOSPHORUS

in a single day, Pending their re-housal in some of the dis-used palaces, temporary hospitality was accorded by several of the Imperial princesses to batches of these unfortunate women, for whom "liberation" by no means spelt "liberty," but who were, on the contrary, exchanging a life of ease and luxury for a hopeless future of absolute seclusion. The present Sultan being, as above mentioned, a man of simple tastes, and having on his accession to the throne generously relinquished a considerable portion of his Civil List, it is probable that the female personnel of the Imperial harem will be as little numerous as custom and tradition may permit.

Whether numerous or not, however, the organisation of an Imperial haremlik remains the same as it has been during the past four and a half centuries.¹ Its inhabitants, who

**The Imperial
Harem.**

are exclusively of slave origin, form a society apart from the rest of the population, and constitute a peculiar Court which has its high dignitaries, its intermediate and lower ranks, lives its own life, has its own traditions, manners, customs and etiquette, and even its own dialect. For the speech of the *Serailis*, as the denizens of the Serais are collectively termed, differs in pronunciation and expression from that in common use, and their extraction can always, it is said, be detected by this peculiarity. Over this feminine Court presides the *Validé*, or Dowager Sultana, the mother of the reigning Sultan, while next in rank come the mothers of his sons, according to the seniority of the latter, the first four bearing the honourable title of *Kadin Effendi*, subsequent bearers of Imperial offspring being termed merely *Hanum Effendi*. Next in order of precedence are the Sultanas, the unmarried daughters of the Padishah, and after them the *Ikbals*, or Imperial favourites who have not borne children. To each of these ladies is assigned a *daira*, or separate establishment, which comprises

¹ The household of the Ottoman Sultans was more or less modelled on that of the Byzantine Emperors who preceded them.

a money allowance, a suite of apartments, and a train of female servants and eunuchs. The Empress Mother's *daira* includes twelve *Kalfas*, or ladies-in-waiting, all of whom have their special duties. Chief among these is the *Hasnadar Ousta*, or "Lady Treasurer," the others being termed respectively "Private Secretary," "Keeper of the Seal," "Mistress of the Robes," "Lady Almoner," "Lady Waterpouser," and so on. Each functionary has under her orders an assistant, and half a dozen or more underlings who are collectively designated according to their special department of service. The *dairas* of the other ladies are organised on the same general model, the persons comprising them being more or less numerous, according to their respective ranks. Large as is the number of these harem inmates, so perfect is the organisation that there is no confusion, each one having her own position and functions. Order is preserved among the Kadins, Hanuns and Sultanas by means of an elaborate system of etiquette, and among the rank and file by a more or less severe discipline.

On the accession of a Sultan, his mother is elevated from the rank of Bash Kadin Effendi to that of Validé Sultana, and at once invested with almost Imperial dignity. The new Padishah requires all the persons composing his harem, from his wives down to the lowest menials, to take an oath of obedience to his mother. Henceforth she is invariably addressed as the "Crown of Veiled Heads," a title with which every petition addressed to her must begin. No one may venture to appear before her, unless an audience has been previously sought and granted, nor to sit in her presence; but all stand in the customary posture of respect with arms crossed on the breast, and accompany their every reply with a profound obeisance and the words "Our Lady." Court etiquette also decrees the wearing in her presence, as "full dress," the *intarie*, or trailing house robe, and whatever the weather, not even a Sultan's favourite wife would venture to appear before her august mother-in-law otherwise garbed. In the harem the

The Validé
Sultana.

Validé Sultana wields absolute authority, and no one of its inmates, be she Kadin, Hanun, or Ikbâl, can leave her apartments without this lady's permission, or address any petition to the Sultan save through her intermission. Such supreme authority, however, naturally entails great responsibility and duties sufficiently arduous. In these the great lady is greatly assisted by her Hasnadar Ousta, who practically ranks next to the Validé Sultana herself. This functionary is generally a woman of a certain age who has been brought up from childhood in the *daira* of her mistress, and whose seniority, combined with her ability and devoted service, has advanced her to this important post. As General Superintendent of the Harem she has absolute authority in every matter with which the Empress-mother does not choose to concern herself; and should the latter predecease her Imperial son it is the Hasnadar who succeeds to her position and prerogatives.

Should a Sultan have ascended the throne while still young, his wives and favourites will probably have been chosen from
Slaves. among the selected beauties presented to him either by the Validé Sultana, by private individuals, or by the nation at the annual festival of *Kandil Ghedjessi*, when such gifts are customary. If, however, the best years of his life have been passed in the retirement enforced until quite lately upon princes of the blood, his mother alone will have been responsible for his family connections. Slaves are, as a rule, purchased for the service of the palaces when very young, in order that they may be the better trained for the positions for which they are destined. At first they are all classed under the general designation of *adjemis*—"rustics," those who give no promise of future beauty being trained to menial duties, while the finer specimens who may be called upon to fill higher positions are taught elegance of deportment, dancing, singing, and music, and are initiated into all the graceful formalities of Oriental etiquette, a certain number, with a view to their being called

upon in turn to undertake the duties of secretary or lady almoner, being also taught to read fluently and write with elegance. There is, thus, always a constant supply of these *alaïks*, or pupil slaves, ready to fill up any vacancies that may occur in the various *dairas*.

The *kalfas* are generally slaves belonging to the privileged class who have not been honoured with the notice of the

Superintendents
of the Harem.

Sultan and have attained their position by right of seniority. Their ages vary greatly.

Some of the younger may still look forward to marriage outside the Serai; but the majority, contented with the life which has become habitual to them, and devoted to the service of their mistress, look for their only promotion within its walls. These old *Serailis* are the faithful guardians of all the ancient palace traditions and usages which they cherish with jealous conservatism and transmit to their successors from century to century. Separated for ever from her own unnatural kindred, a girl, on entering the Imperial Harem, becomes, as it were, the adopted daughter of the *kalfa* who has purchased her for the service of her special department. Slaves both, *kalfa* and *alaïk* look to each other for mutual support. The senior takes a pride in the appearance and proficiency of her pupils, watches vigilantly over their interests, and should marriage outside the Serai be the *kismet* of any one of them, does all in her power to secure as good a *parti* as possible. The *alaïk*, on her side, when removed by marriage to another sphere, maintains the same intimate relations with her mother by adoption, while the latter, in her turn, will continue to intrigue with undiminished zeal for the welfare of her protégé.

Eski Serai—"The Old Palace," which occupies the triangular point of land washed on two sides by the waters of the

The
Old Palace.

Golden Horn and the Sea of Marmora, is no longer a palace in the ordinary acceptation of the term, the edifice which constituted the

ancestral home of the Ottoman Sultans having been destroyed



PALACE OF DOLMA BAKHTCHÉ, A NEARER VIEW

by fire in 1865. It had, however, previously been more or less abandoned as an Imperial residence since the time of Mahmoud "the Reformer" (1808-1839) who, in common with his successors, preferred the modern palaces they had caused to be erected on the shores of the Bosphorus. At the time of its destruction the old palace was occupied by the numerous harem of the defunct Sultan Abdul Medjid, some members of which, according to common report, wilfully set fire to it in order to be removed to a less gloomy abode. The high tower-studded walls of this Imperial domain still, however, enclose a number of detached edifices which fortunately escaped destruction, some among them being connected by custom and tradition with certain religious observances of the Moslem year. And through their sentry-guarded gateways frequently passes His Majesty the Sultan, either to take a leading part in some solemn ceremony, or to enjoy a quiet hour in one of the many charming kiosks scattered about the grounds.

The most important dependency of the Old Palace is the building known as the Treasury, for in it is enshrined that, to Moslems, most sacred of relics, the Prophet's Mantle, and in the treasure chamber itself are preserved among other valuable and interesting objects, Crown jewels and other heirlooms of the House of Osman, bowls of gems, cut or uncut, jewelled arms, ancient Imperial costumes, and, protected by a large glass case, the golden throne and footstool thickly encrusted with pearls and rubies, which formed part of the booty taken from the Persians in 1514 by Sultan Selim I. Among the other edifices which foreigners are also permitted to visit¹ is the "Kiosk of Bagdad," so called from the model in that

The Sultan's
Treasure House.

¹ A Turkish lady complained to me the other day that though foreigners were, even during the late reign, allowed to visit the Treasury, this privilege has not hitherto been extended to Osmanli women; and she had consequently never seen its contents though she had enjoyed the privilege of taking part in the ceremony of venerating the Prophet's mantle, which takes place in the same building.

city from which it was copied, which is esteemed the finest existing example of Turkish decorative art, the artistic blending of colour being strikingly successful. The inner and the outer walls are equally faced with tiles patterned in a peculiar and delicate shade of blue ; the doors and shutters are of walnut-wood, inlaid with ivory and mother-of-pearl, and the carpets, draperies, divan stuffs, and other accessories are the finest products of the most renowned looms and workshops of the Orient. The friezes which surmount this kind of wall decoration, which is found in other parts of the Old Serai as also in some of the mosques of Stamboul, are inscribed with texts from the Koran, or

“ Soft Persian sentences in lilac letters,
From poets, or the moralists, their betters,”

the Arabic characters composing them being peculiarly adapted to arrangement in conventional patterns most artistic in their general effect.

As above mentioned, later Sultans, following the example of Mahmoud the Reformer, have equally shunned the Old Palace with its imprisoning walls, ancient dungeons and gilded bowers, and its memories of the fratricidal crimes of their predecessors ; and by degrees the European and Asian shores of the Bosphorus have been “ sprinkled with palaces ” at their behest. Abdul Hamid, however, not feeling himself secure in any of the splendid waterside palaces of Dolma Bakhtché, Tcheragán, or Beglerbey, added extensively to the modest villa of Yildiz Kiosk, situated on the summit of the hill behind the first-named, and converted it into a kind of fortress by building round the park in which it stands a high wall flanked with guard-houses and barracks for the accommodation of his Kurdish, Arab, and Albanian bodyguard, the hills and valleys beyond being also occupied by an outer circle of sentry-boxes and blockhouses, extending down nearly to the shores of the Bosphorus. On the deposition of the “ Red Sultan,” Yildiz Kiosk became national property ;

its vast pleasure-grounds were converted into a public park, and it is proposed to utilise its numerous buildings for educational and scientific purposes.

In addition to palaces proper, a considerable number of Imperial villas of various dimensions occupy delightful situations on both the European and the Asiatic shores of the Bosphorus, embowered for the most part in groves and gardens, fragrant with flowers, and teeming with song-birds. Few of these are regularly occupied, but remain at the disposition of the Padishah and the Imperial family for an occasional brief visit, or summer sojourn.

CHAPTER V

THE OTTOMAN PARLIAMENT

THE term "Sublime Porte," commonly used to designate the Sultan's government, is also applied to the edifice in which are situated the offices of the Grand Vizier, together with those of the Minister of Foreign Affairs, the Council of State, and other branches of the administration. In the Seraskierat is situated, as its name implies, the department of the Minister of War, and here the Turkish Parliament assembled in November, 1908.

The
Turkish
Parliament.

The Turkish Parliament consists, like our own, of an Upper and a Lower House, the first being composed of Senators, and the second of Deputies. Deputies are elected by the nation, every 50,000 male Ottomans over the age of twenty-five who pay taxes sending a representative to the Chamber. The Senators, on the other hand, are nominated by the Sultan; their number must not exceed a third of that composing the Lower Chamber, and these members of the Ottoman Senate, who hold office for life, and enjoy an annual salary of twelve hundred Turkish *liras*, must be over forty years of age. General elections in Turkey take place every four years. As yet there has, of course, been only that of the autumn of 1908 which followed the establishment of a Constitutional Government. The general elector does not, however, vote directly for the Deputy he desires to represent him in Parliament. In each of the fifteen electoral districts of the capital, for instance, the registered voters are entitled to choose delegates in the proportion of one to every 500 of the voters, and to these delegates is given the actual power of choosing the Parliamentary representatives. The polling places of the first memorable election



PART OF THE PALACE OF TCHERAGAN, THE NEW PARLIAMENT HOUSE, IN WHICH,
FOR THIRTY YEARS, THE LATE SULTAN MURAD WAS IMPRISONED

were various, school-houses, public offices, churches and mosques being utilised for this auspicious occasion. "In silent mosques," wrote a spectator, "under nobly proportioned domes, with views through vistas of columns with interlacing arches of coloured marbles, the vote did not seem to make its ordinary mean appeal to the petty individual interests of the selfish man, but, exalted and dignified by its surroundings, became rather a ceremony, almost a sacrament."

Simplicity, combined with dignity, appears also to have characterised—so far at least as the Turks were concerned—

the ceremony of counting the votes recorded
Counting at the respective polling places. And, as
the Votes.

I had not myself the advantage of being in Turkey at this important election time, I cannot, I think, do better than quote the description by a *Daily Mail* correspondent of one of these countings in a Turkish quarter of Stamboul. "It was in a room about twenty feet long and half as wide, with four windows overlooking the sea. About thirty men were crowded into it, some seated on chairs round the walls, others squatting on their haunches on the floor. Some of them were smoking cigarettes, all but one wore fezes, and most of them had their eyes fixed upon sheets of paper they were holding. Standing up in the middle of the room was a turbaned and bearded old Turk, in a long coat like a dressing-gown. He was reading aloud in a sonorous voice from a similar paper, and at the end of each sentence the men sitting round made a chorus of assent like school-boys in a class. I stood in the doorway until the old gentleman had finished his recitation, with a sort of sing-song intonation to the final phrase. Then he came forward very politely and inquired my wishes. I told him who I was and that I wanted to see the votes counted, and he invited me to enter, and said I was welcome to see everything. He was the prefect of the municipal district and presiding officer in charge of the counting operation.

“In the middle of the floor was one of the familiar tin-clamped travelling trunks which had been used as ballot-boxes. The slit in the top had been closed by a sheet of pasted paper, sealed at each corner. So it was quite clear, the prefect pointed out, that no votes could have been introduced after the poll closed. The seals to the lock had been broken by him in that room in the presence of all the gentlemen present. And the gentlemen present included, he explained, not only the three gentlemen over there, who were the official representatives of the Elections Board—the three gentlemen over there rose at this and bowed—but also those other two gentlemen at the end of the room—the other two gentlemen indicated rose and bowed—who were the official Inspectors representing the Greek Political Committee. I assented, there could not be any hocus-pocus there. The whole roomful chorused approval of that sentiment, except the two Greek gentlemen, who did not seem eager to commit themselves. The presiding officer lifted the lid of the sacred box with great solemnity, and taking from it a handful of ballot-papers, distributed twenty-five of them among the gentlemen sitting around on the chairs and on the floor. The three officials and the two Greeks were not included in this distribution. Taking himself another paper, the prefect stood up in the middle of the room and proceeded to read aloud from it as he had been doing when I entered. He read from it a list of forty-four names, most of them pashas and beys and effendis, indicating Turkish nationality. The last five names he read out ended in ‘ian,’ the invariable Armenian name-ending. I did not catch a name with any Greek termination. As he called out each name, the twenty-four sitting around checking their lists nodded their heads and said *Tamam*, ‘Correct,’ I never saw such perfect unanimity in voting, and I have seen some one-sided elections. All the twenty-five voters whose papers had been counted in that operation had voted for the same forty-four candidates, the same thirty-nine Turks and the same five Armenians. ‘That was quite

simple, and quite fair, wasn't it?' the prefect remarked, and I agreed that it was most charming and delightful. So the twenty-five checked ballot-papers were thrown in a heap on the floor, the Greek inspectors standing up the better to assure themselves that none of the counted votes found their way back into the travelling trunk. The operation was repeated. Twenty-five more papers were taken out and distributed, and the chief from his copy sang the same song again. They were the same forty-four names in the same perfect and beautiful unanimity. Again and again and again the operation was repeated. The old gentleman's breath began to give way after a time and his voice to grow husky, so he exchanged duties with his chief assistant, to whose recitation he joined in the general chorus of 'Tamam.' When the general assistant's voice began to wear, another gentleman with the vocal facility of a city auctioneer took up the lecture. Still the same forty-four names and still the same 'Tamam.'

"I was told that there were altogether 923 voters in the division, each being entitled to vote for forty-four candidates. Eight hundred and sixty-seven had voted, which is up towards the ninety-five per cent. poll which by-election organisers in England dream about. How was it that such charming unanimity had characterised the voting? Had any list of candidates been recommended by the Young Turk Committee? Oh, no; certainly not—that would not be right, would it? Every voter was free to make his own choice. But how did it happen, I inquired, that nearly all the voters chose the same forty-four candidates? He said he supposed that for weeks the people had been talking the matter over among themselves, in the mosques and in the coffee-houses, until they had come to a general agreement as to the forty-four very best men in the district. The Greeks—yes, *they* had voted to order. They had all voted for a Greek Committee-list, upon which, would it be believed, appeared not one single Turkish name. But the Turks, as the visitor could see for

himself, were much more generous, for they had voted for five Armenians. No, the Turks had not voted for any Greeks. Why should they, when the Greeks were all voting for themselves? Besides, the Turks were only thinking of who were the best men—the forty-four very best men in the whole district. And were they all good men? I inquired—men of repute and standing, not firebrands or self-seekers, but men of sound and responsible opinions? Yes, he said, all of them. There were generals, functionaries of high positions, priests from the mosques, learned and wise men in whom the people had learnt to repose the highest confidence. 'Now, for instance,' I said, taking up one of the ballot papers and spreading it out before him, 'this gentleman,' and I pointed to the first name on the list, 'who is he?' 'That,' said the presiding officer, 'is myself; and here,' indicating his chief assistant, 'is another of the forty-four. I congratulated them both very heartily upon the bright prospects of their candidatures. It all seems very odd and strange, but you have to remember the difference between our system of electioneering and theirs. And I have not the slightest doubt that the counting of the votes was most fairly and accurately carried out. The elected forty-four will assemble next week, along with the elected delegates from all the other divisions of the city, at the central municipality of Stamboul to elect the ten parliamentary representatives of the capital."

The
Parliament
House.

The palace of Tcheragán, on the European shore of the Bosphorus was, on his accession, presented by Sultan Mohammed to the nation for the purpose of a House of Parliament, the accommodation of the existing Chamber at Stamboul being insufficient. This Palace was, unfortunately, much damaged by fire last spring, but has been restored and again serves for the deliberations of the National Assembly which are held in the great hall, the Senate meeting in the smaller apartment, an adjoining salon being reserved

for foreign ambassadors and other distinguished visitors. It is proposed, however, to construct a New Senate House at Seraglio Point affording better accommodation for carrying on the work of the government and possessing the additional advantage of being more central than its present quarters.

Young as is the Turkish Parliament, two distinct parties already appear in it, the adherents of the Committee of Union and Progress to whom the Revolution was due, and the *Ahrar* who, though they claim to be "Liberals," represent the more conservative section of the Ottoman nation.

Among the numerous problems which confront the Young Turks, none is more pressing than the question of finance.

Finance. Essential to every State, it is even more so

to one in which a new form of government has just been established with the obligation of proving itself better than that which it has replaced. Apart from the revenues directed by the International administration of the Public Debt, such a degree of disorder had for long reigned in the collection of taxes and dues, as well as in public expenditure, that the slightest reform in these departments could not but make it evident that a change for the better had taken place. According to Article 96 of the Turkish Constitution, no duties to the profit of the State can be imposed or levied save by law. The Budget must contain an account of revenues and disbursements; each detail must be discussed and voted upon by the Senate and the Chamber of Deputies; and the draft of this Finance Bill must be submitted to the Chamber immediately after the opening of Parliament which should be on the 1st November, while the closure is fixed for the 1st March (old style).

Two Budgets have already been brought forward and passed by the Ottoman Parliament. The first, which was drawn

up by the aid of the eminent French financier
The First Budget. M. Charles Laurent, was laid before the House in the spring of 1909; and the framer of this first Ottoman Budget stated that during its preparation

“such extraordinary facts” had come to his knowledge “as to cause wonderment that a state could have continued to exist under such conditions.” The requirements of the Empire amounted to 29,500,000 Turkish liras, and the revenues amounted to but 25,700,000. To cover the deficit it was decided to have recourse to a loan of seven million liras (about £6,400,000). Though two millions of this sum were reserved for London, the stock was not readily taken up by that market, and through the agency of the Ottoman Bank, the Paris Bourse ultimately absorbed the whole. These new Ottoman bonds bear interest at four per cent. to be derived from the tithes of five vilayets of Asia Minor and the sheep-tax of Aleppo.

When presenting the second Budget to the Chamber in November of the same year, Djavid Pasha—who had some months previously succeeded Rifaat Pasha as Minister of Finance—after referring to the important services rendered to the Government by the Ottoman Bank, proceeded to show that this financial transaction constituted a real success for the Young Turk party, and expressed his conviction that the Porte would in future be able to obtain loans without offering special securities. The demands made on the government were, he pointed out, stupendous. The Nation was impatient to be supplied with the equipment possessed by other modern states ; commerce and agriculture required careful fostering ; everywhere schools were demanded ; the navy, the gendarmerie, and the police required reorganising. But as financial equilibrium was of the first importance, the Ministry would only then ask for the most limited supplies, and he confidently anticipated that its next and third Budget would show no deficit whatever. This would be accomplished with the co-operation of two institutions which respectively play an important part in the economic life of the Empire—the Ottoman Bank and the Agricultural Bank. This second Finance Bill contained some interesting clauses. It proposed

**The Second
Budget.**

the suppression of the *Ibtissah*, or professional tax, which was still levied in some parts of the Empire ; abolished the payment in kind of imposts, fixing the amount in money according to the requirements of each district ; suppressed the use of inland passports ; and proposed the coinage in the course of the next four years of nickel pieces representing fractions of a piastre to the amount of one million liras, the existing silver piastres, being of inconveniently small size, to be withdrawn from circulation. Other clauses dealt with the cession to the City of Constantinople of the tolls of Galata Bridge, which constitute the security for the municipal loan of one million liras, to take effect from the 1st March, 1910, and the concession to an Ottoman Company of the completion and working of the Hedjaz Railway. Reductions were to be made in official salaries with a view to ultimate pensions, the administration of pension funds, civil, military, and religious, to be placed under the direction of the Ministry of Finance dealing with the Public Debt.

The finances of the Empire, which, since the end of the sixteenth century, have been in an unsatisfactory state, were about thirty years ago placed in the hands of a "Council of the Public Debt." The operations of this body, which comprises representatives of bondholders belonging to half a dozen different nationalities, are conducted in a magnificent building conspicuous in Stamboul both from its size and position. The delegates are elected for five years and the president is either of French or English nationality, according to the numerical preponderance of bondholders. Originally a sort of trustee, empowered to control on behalf of the creditors of Turkey the revenues which had been relinquished as security, the Debt, as it is termed for convenience sake, has gradually enlarged its sphere of operations. The Government, appreciating its services, requested it, in 1888, to assume the collection of the sur-tax, *Hissei-Jan* ; and in the same year, when the Deutsche Bank of Berlin

offered to undertake the construction of a railway in Asia Minor the Porte imposed the condition that the tithes, which had been assigned as guarantees for the receipts of the line, should be similarly controlled by the Debt. In the space of eight years, nine similar contracts were placed in its control, six of which referred to the construction of railways, and the remaining three to State Loans, the commission paid being, as a rule, five per cent. The Debt constitutes a powerful organisation, and is admitted by the new government to have been of great public utility, Djavid Pasha in his speech on the first Budget having spoken in the highest terms of the services rendered by it to the State.

Its staff is enormous, numbering over four thousand officials, whose united salaries exceed 200,000 liras, and includes many grades—*Nazirs* or Directors, *Mudirs* or Chief Accountants, Cashiers, Secretaries, Inspectors, mounted and other, and so forth. For fiscal purposes the Empire is partitioned into chief districts termed *Nazarets*, which are divided into *Mudiriate*s, and again subdivided in their turn into *Memoursets*, presided over respectively by officials whose rank corresponds to these divisions and subdivisions, and who now form an active and disciplined body of men, imbued with the spirit of order and regularity which characterises similar organisations in the West. Sir Adam Block, the English member of the Council, in presenting his annual report to the British and Anglo-Dutch bondholders, whom he more specially represents, also referred to the important services which had been rendered by the Debt, and drew attention to its economical working, considering the extent and multiplicity of the tasks devolving upon it, citing as an instance the salt monopoly which alone required the maintenance of two hundred depôts. Sir Adam at the same time rendered his tribute of praise to the work already done by the Young Turks in diverting to national uses the vast sums formerly spent by the Palace and in returning to the Treasury the vast amount of property which



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AHMED RIZA BEY, PRESIDENT OF THE CHAMBER OF
DEPUTIES

during the past reign had formed part of the Imperial Civil List.

The Ottoman Bank, which played so important a part in the negotiation of the Ottoman State Loan of 1909, was formed as such in 1863. Originally a banking company established in London in 1856 with a capital of £500,000 with several branches in Turkey, it was transformed into the "Imperial Ottoman Bank," with a capital of 2,700,000 liras, half of which was paid up. It had the exclusive privilege of issuing bank-notes to the extent of three times its metallic reserve, payable at sight, and legally current throughout the Empire. Its other operations consisted in receiving and banking the revenues of the Empire from all sources; in negotiating exclusively on behalf of the Government both at home and abroad the payment of Treasury bonds and the transaction of all financial affairs connected with the administration; in contracting loans on its own account or on that of others, in undertaking their negotiation, and in opening credits for the State on the security of its revenues. In 1865 the capital was increased to 101,250,000 francs, or £4,050,000, and in 1874, by amalgamation with the Austro-Ottoman Bank, to fifty millions sterling, distributed in 500,000 £20 shares, half of which were paid up. The Bank is administered by a Council having its seat at Constantinople, consisting of four Directors and three Administrators, nominated by the Anglo-French Committee established in Paris and London, the appointment of the three administrators being ratified by the Ottoman Government.

The history of this Bank has been intimately connected with the history of Ottoman finances more especially since 1874, at which critical financial period it became the Treasury's Paymaster-General, being represented on the Commission of the Budget, and entitled to receive payment of the Nation's revenues, thus holding a position which the Hon Thomas Bruce, President of the Assembly of Shareholders

characterised as "without precedent in the history of free corporations or financial institutions." The Ottoman Bank has ever since remained the Bank of the Treasury, on whose account its operations have long been so successful that its activities as a Bank in the ordinary sense have remained but secondary, its paper issue having, for special reasons, never attained any considerable figure. At the present day it amounts to but £800,000, a very modest sum considering the population and the extent of the Empire. Bills of exchange would also be a great convenience to business men, obviating the present costly mode of conveyance of specie which often runs great risks in transport. The Government appears, however, to appreciate the advantages which may be derived from the development in such directions of this prosperous national bank.

The Turkish monetary unit is the gold *lira*, worth about 18s. 4d. in English money. Theoretically it is divided into

**Monetary
System.**

100 *piastres* and each piastre into forty *paras* ; but this equivalence of the Turkish lira is far from being stable, and the number of

piastres which one gives or receives in exchange for a gold piece varies in the most extraordinary manner in different parts of the Empire and at different periods. In addition to this, the coins of lesser value now in circulation are in exceedingly bad condition, and a new issue is imperatively necessary. Owing also to the want of facilities of communication between different parts of the country, some classes of coins become accumulated at certain points, and are consequently lacking in other localities, the result being the establishment of local rates of exchange, the vagaries of which often assume incredible proportions. According to the normal tariff, the gold *lira* is now worth 108 silver *piastres* ; but the number that may be obtained in exchange for one of these gold pieces varies immensely according to their abundance or scarcity in the district where the transaction takes place. But it is not only in the remoter

provinces that the excessive variations in the rate of exchange are met with. For even in such a comparatively civilised centre as Salonica as many as 160 piastres may be demanded against a gold lira, which same coin on the confines of Arabia is obtainable for 100. One reason for this unsatisfactory state of affairs is the exceedingly limited circulation of bank-notes. Those of the Ottoman Bank, which has the monopoly of issuing notes, are only negotiable at Constantinople, and are consequently not accepted in the provinces. Could they be presented for payment in ten or more of the principal towns of the Empire, some at least of these fluctuations would be minimised, to the detriment, no doubt, of the money changers who now profit enormously by them, but to the advantage of the public and of business generally.

It has already been recognised by the Ottoman Government that the system of centralisation, which has existed in Turkey ever since the abolition of feudalism

**Proposed
Decentralisation.**

in the beginning of last century, and still exists, must be largely modified, and power be given to local governors of provinces and their councils to carry out necessary reforms without reference of every detail, as at present, to the Chamber of Deputies. Especially is this desirable in the vilayets most distant from the Capital, and a beginning of such necessary decentralisation and practical Home Rule has already been made in the appointment to the important governorship of Bagdad of Nazim Pasha. This able man, who had been seven years a prisoner of Abdul Hamid, left last spring for his post vested with the powers not of a military governor general merely, but practically with those of a viceroy; and the experiment entrusted to him by the Government is being watched with anxious interest by both its advocates and its opponents. A similar scheme is under consideration with reference to the province of Arabia where, as also in Syria, the need for more local self-government is held to be pressing.

In the Custom houses, too, both of the capital and the seaports generally, it is admitted on all hands that considerable reforms have been operated under the New Government. This has been in great measure due to the action of our late Ambassador, Sir Nicholas O'Connor, who, before he advised his government to agree to the proposed increase of Customs dues on imports, stipulated for a more satisfactory management of this exceedingly corrupt department. This department was accordingly placed under the direction of an Englishman, Mr. Crawford, who has entirely reorganised it. The time-honoured system of *bakshish*, or bribery, has been abolished; and the discipline and order which have been established have called forth the highest encomiums, not only from the foreign merchants and others who suffered under the old system, but also from the subordinates of this able British official.

Railways in Turkey, as elsewhere, have played and will play an important part in commercial and industrial development. The first Turkish railway dates back only some forty years, and was due to the enterprise of Baron Maurice de Hirsch, who realised the importance of connecting Constantinople with the rest of Europe by an iron road. The mileage of Ottoman railways, 6,600 kilométres, is as yet but meagre compared with that of the majority of European states, but will in time be no doubt greatly extended. The lines first constructed, termed collectively "The Oriental Railways," comprise practically four distinct lines—(1) from Constantinople to Vakarel, passing by Adrianople, Tirnova, and Philippopolis; (2) from Salonica to Mitrovitz, Uskub to Zibeftche, Tirnova to Yamboli;¹

¹ The parts of this line situated between the stations of Tirnova and Yamboli and those of Mustapha Pasha and Vakarel respectively pass through what is now Bulgarian territory, and were ceded to the principality in consideration of three millions of francs (£120,000) paid to the Ottoman Government by the "Société des Chemins de Fer Orientaux."

(3) a " junction " line connecting Salonica with Dédéaghatch and the main artery ; and (4) a line from Salonica to Monastir. The other lines are those from Haidar Pasha on the Bosphorus to Angora ; from Eski-Shehir to Konia ; from Smyrna to Kassaba on the one side and to Aidin on the other ; from Moudania, on the sea of Marmora, to Broussa ; from Mersin to Adana ; from Jaffa to Jerusalem ; and last, but not least, the Hedjaz, or Pilgrim's Railway, from Damascus to Mecca.

This important line, already in working order as far as Medina, is due to the impulsion of the late Sultan who not only saw in it a serviceable instrument for

The " Pilgrim's
Railway."

his panislamic propaganda by facilitating the conveyance of pilgrims to Mecca, but also no doubt astutely recognised its strategic importance in dealing with the unruly Arab tribes of the Hedjaz. It starts from Damascus in a southerly direction, and joins the branch line connecting Khaifa and Deraat. Under Abdul Hamid, the cost of its construction was defrayed partly by the State and partly by subscriptions raised in every part of the Moslem world. The completion and future working of the remaining section between Medina and Mecca has now been entrusted by the Government to an Ottoman Company. Begun in 1901, it follows in the main the old pilgrim road to Mecca, a distance of 1,100 miles from Damascus. Of this the 815 miles to Medina were completed in seven years. The cost will have been less than £3,000 per mile, in all £3,105,000, on completion of the line to Mecca. The explanation of this comparatively small expenditure is to be found in the fact that the country through which the railway passes consists of Crown lands, and the labour has been supplied by the Ottoman troops. No fewer than 4,000 bridges and culverts, together with numerous tunnels have been constructed, as well as workshops at Damascus, Haifa, Dara, and other stations on the line. The cost of construction of the other lines was met by a variety of financial arrangements.

At first the Government conceded what were then known as "the Ottoman Railways" to a contractor to whom it paid for the work by means of obligations, known by the term *Lots turcs*, which constituted a direct debt of the Treasury. Later, concessions to private companies were in some instances had recourse to, which implied the granting of kilometric guarantees, given for the most part in the form of tithes made over to the concessionaries, thus assuring them a fixed revenue. This system is, however, equally condemned by reason and experience, constituting as it does a premium on poor traffic; and other methods will no doubt be adopted by the new government in the extension of the existing Asian lines starting from ports in the Sea of Marmora, the Ægean, and the Mediterranean, in addition to the new lines it is proposed to inaugurate at Samsoun on the Black Sea. International arrangements have also now made possible the continuation of the work on the Bagdad Railway, of which the section between Konia and Boulgourlou is already in working order. Without adequate complementary highways, however, all these new railways cannot be expected to prosper. Thousands of miles of good roads are necessary to convey to their various stations the produce of the interior, and bring prosperity again to the Empire generally. The beginning that has been made in giving a concession to a French company of engineers for the immediate construction of 10,000 kilometres of highways is, it is hoped, but an earnest of what may be accomplished in this direction in the immediate future.

The "Committee of Union and Progress," so long a secret political organisation, has now thrown off its disguise and proclaimed itself publicly as an association of Union and Progress." having as its President Halil Bey. With the appointment of Hakki Pasha, lately ambassador at Rome, to the post of Grand Vizier, it may be said that every minister is now at least a nominee, if



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HIS EXCELLENCY HAKKI PASHA, GRAND VIZIER

not, indeed, a member of the Committee. Kiamil Pasha, the first Grand Vizier under the Constitution was not, nor was Hilmi Pasha who succeeded him. But for the proper working of the Constitution it is no doubt advisable that ministers should, for the present at least, be its nominees. The new Prime Minister enjoys the reputation of being a particularly able and level-headed man, endowed with a judicial mind and the capacity of seeing both sides of a question. He also possesses the courage of his opinions, and even in the days of Abdul Hamid, never hesitated, in private conversation, to express his views on current events.

One of the greatest evils inflicted on his country by Abdul Hamid was the depriving it of men of administrative capacity,

Lack of Trained Officials. trained to exercise the functions of responsible government officials. The consequence

is that the men in whose hands the welfare of the country now rests lack for the most part administrative experience. The present ministry is, however, admitted on all hands to have worked well ; but its weak point as a ministry, and also the weak point of the individual ministers who compose it is that, though abounding in good intentions, they are apparently afraid of incurring responsibility. Under the old system, responsibility for any undertaking was spread over a number of officials, no one of whom was personally responsible for its success or failure. Now, of course, each minister is responsible for the working of his own department of state, and apparently lacks the courage to sanction large undertakings for the good of the country. On every hand the cry is that the Government advances too slowly, that it does nothing. There are numberless projects for public works before the Chamber—roads, railways, proposals by European capitalists for electric traction and lighting, the draining of marshes, and many others, which would bring foreign money into the country and develop its natural resources, besides giving much needed employment to tens of thousands of native workmen. Very few of these projects

have, however, yet received Government sanction ; and the Parliamentary Reports in the daily Press unfortunately convey to the public at large the impression that the time of the able Minister of Public Works, instead of being devoted to the consideration of these important matters, is largely occupied in defending his position, and that both in the Chamber and in the Ministry an undue amount of time is diverted to personal matters, to the prejudice of public interests. A beginning has, however, apparently been made, and with the progress of decentralisation and improved finances, works of public utility will no doubt before long be inaugurated in all directions.

The Turkish Chamber of Deputies is admitted to have, so far, worked well. Indeed, taking into account the absolute lack of experience, not only in constitutional, but in any kind of government, with which its members undertook their important duties, it may even be said to have worked wonderfully well. It was at first feared that the Deputies, having been nominated by the Committee of Union and Progress, and largely elected by its influence, would prove its subservient tools. These fears have not, however, been realised, many leading deputies of all creeds and races having given evidence of a spirit of independence which augurs well for the future. Groups for mutual support are already being formed within the Chamber, and various men who entertain definite opinions on measures necessary for the good of the country have published a list of what Americans would call "planks" in their programme. The friendly understanding entered upon two years ago between Moslems, Christians and Jews continues unbroken, all representatives of the various races working harmoniously together and referring in terms of respect to each other's creeds, and all equally eager to be doing something for the progress of their common country. The discussions in the Chamber may, it is true, be occasionally somewhat noisy and personalities be exchanged. These irregularities are, however, but healthy signs, and are called

forth for the most part by impatience at the delay in passing Bills ; while the discussions generally, which are eagerly read throughout the country, are politically of the greatest educational value for the provincial and rural population, allowing them to see what progress is being made day by day towards reforming the Courts of Justice, or bringing a railway to transport the farmer's produce to a favourable market, and thus affording him a reply to the cavilling reactionary who asks what the Constitution has done for him.

CHAPTER VI

LAW COURTS, POLICE, AND ARMY

IN 1867 the Porte made considerable changes in the administration of the provinces, abolishing the ancient pashaliks,

The Vilayet
System.

and establishing in their stead the modern divisions termed Vilayets. Each of these Vilayets is under the authority of a Vali

Pasha, or Governor-General, and is subdivided into three or more *sanjaks* or districts, administered by *mutessarifs*, or sub-governors, and again subdivided into *cazas* and *nahiés*, or cantons and communes, the latter being aggregates of from five to ten villages under a *mudir*, a kind of Justice of the Peace. The capital has, however, a separate jurisdiction. The judicial organisation of the Empire was also entirely remodelled during the past century, the procedure of the Civil Code being now based partly on the *Code Napoléon*, and partly on the usages of the ancient courts of the country. Turkish Criminal Law and its procedure has also been largely borrowed from the French judicial system, while the Mercantile Law of the country is based conjointly on that of France and Holland. The Courts may be characterised respectively as the Ancient and the Reformed, the latter being under the control of the Minister of Justice, and the former, which is semi-ecclesiastical, constituting part of the office of the Sheikh-ul-Islam, and deals with all questions in which Moslems only are concerned.

The adoption of French legal methods has proved, in working, by no means such an advance on the old methods as

Mixed
Courts.

was anticipated by those responsible for their introduction. For instead of one judge

presiding in each court, as previously, the operation of this system in Turkey has made necessary the



Photo by

Sébah

NEDJMEDDIN MOLLAH, MINISTER OF JUSTICE

presence in one court of several judges belonging to different races and religions, and the result has hitherto been apparently greater venality and corruption than under the old system. And further to complicate matters, there exists, as I have said, in addition to this system of civil jurisprudence, the semi-religious court of the *Sheriat*, in which the procedure is based on the *Sunna*, or Moslem Traditions, the supreme Court of Appeal for which is that of the Sheikh-ul-Islam. In the case of Moslems this system of law is applicable to all transactions ; but its peculiar importance is due to the fact that all questions affecting real estate, whatever the nationality or creed of the litigants, must be decided according to its principles. The functionaries who administer this sacred law belong to the higher ranks of the important body of Moslem legists and theologians termed collectively the *Ulema*, who constitute the most conservative section of Mohammedan society. This order consists of three classes : (1) The Imams and other inferior functionaries of the mosques ; (2) the Muftis, or Doctors of Law ; and (3) the Mollahs and Kadis, or Judges, the last two categories being subdivided into a number of intermediate ranks according to the special departments included in the Court of the Sheriat. No changes are likely to be operated in this Court ; but in the department of Civil Law the need for reform is generally recognised, and the question will no doubt shortly be dealt with by the Sultan's government.

These Courts of Justice are also supplemented by mixed councils composed of Christians and Jews, as well as Moslems. Among these are the Chambers of Commerce and the *Medjliss*, or Municipal Council, which includes representatives of the various communities forming the population of a city or township. Councils of Elders or Notables under the presidency of their respective religious chiefs, Bishops or Rabbis, also everywhere regulate the internal affairs of the Christian and Jewish communities without interference by the Turkish authorities.

One important sign of the progress made by Turkey during the past two years towards the establishment of order and security throughout the Empire may be found in the development of the new force of Gendarmery. First instituted in Macedonia by the intervention of the Powers, it had, even before the Revolution, worked so well that immediately after that event it was by common consent resolved to extend it to other parts of the Empire. Its organisation was entrusted to an Italian officer, General de Robilant, who began with the three adjoining vilayets, this new force being now in process of organisation in the remaining vilayets. These have been grouped for the purpose into six sections, the cities of Constantinople, Salonica, Smyrna, Beyrout, Erzindjian, and Bagdad forming respectively the headquarters of the European officers entrusted with the task. Schools for the training of gendarmes have already been established in the Asiatic centres of Smyrna and Beyrout on the model of that opened a few years ago at Salonica, and in the first-named the force numbers upwards of 1,700 trained men, with an additional third in training. These gendarmes are selected from among the military recruits who, after six months' training in the regular army, volunteer for three years in the gendarmery. As they receive a slightly higher pay, this service obtains the best men, while under the old system it was the riff-raff of the army who were drafted into the Zaptieh force. It was perhaps natural that the gendarmery should have been at first regarded with a jealous eye by the members of this antiquated body, and they consequently in certain places met with opposition, as for instance at Beyrout, where the rivalry between the new and the old order led to bloodshed. On the whole, however, they have received the hearty support of the nation, and even in the remoter districts, where innovations are usually regarded with suspicion, if not hostility, the inhabitants are beginning to manifest a degree of confidence in the new police which they were far from feeling towards the Zaptiehs, and do all in their

power to assist them in the maintenance of order. In the capital their presence is greatly appreciated, as its inhabitants show by their acts their recognition of the fact that this force exists for the convenience and protection of the public.

In the country districts, not only the police but also the gendarmery and the troops are entrusted with the task of maintaining order and safeguarding life and property. In the towns, however, this duty devolves chiefly on the police. This force has been entirely reorganised during the past two years and in the larger cities and towns now exists on an excellent footing. Such a city as Salonica is, for instance, divided into twenty-two police stations, served by 154 constables, and thirty-two officers of different grades, under an able Superintendent. Of the constables, twenty are provided with bicycles, and when the city force has been, as proposed, increased by sixty men, twelve of these will serve as mounted policemen. A Police School has for some years past been established in this important provincial capital, in which a five months' course of special instruction in professional duties is afforded to young men desirous of joining the force either as constables or officers. At Adrianople also a degree of order and public security hitherto unknown has been established under the direction of its energetic young Superintendent of Police who, within six months of his appointment, had thoroughly reorganised the force under his orders, dismissing those members of it whose methods savoured too much of the old régime and replacing them by capable officers inspired like himself with zeal for the public welfare. Without waiting for the pending Parliamentary enactments with regard to decentralisation, Djemal Bey ventured at the outset to assume the responsibility of initiating changes and inaugurating new methods in his department. A new police station was, for instance, immediately necessary in a quarter of the city where fires and robberies had long been of frequent occurrence. Setting red-tape at defiance, the Superintendent, without any

reference of the matter to headquarters, which would inevitably have caused delay, made a local appeal for subscriptions which was so heartily responded to that the amount required was speedily collected, and the new station forthwith built. The twelve district police stations of the town also lacking telephonic inter-communication, the enterprising officer proceeded to organise an *al fresco* entertainment, which included among other attractions, cycle-races and wrestling matches, in which the Turkish *pehlivan*, Adali, a wrestler of world-wide renown, took part, and the proceeds sufficed for the necessary telephonic installation. Before the reorganisation of the gendarmery, the members of this force were subordinate to the police, making the rounds under their direction. Now, however, though still liable to be called upon to supplement the action of the police in cases of emergency, they occupy an independent position with special and strictly defined duties.

A regiment of gendarmery is assigned to each of the vilayets of the Empire, to every *sanjak* a battalion, and to every *caza* a company. Four battalions are, however, quartered in the *caza* of which the city of Salonica is the seat of government, the city itself being allotted, in addition to the twenty-two police stations, seven of gendarmery, to one of which is entrusted the safeguarding of the local branch of the Ottoman Bank and the "Frank" or foreign quarter generally, a second being in charge of the Prison of Detention, and a third of the gaol. This city force consists of two hundred men, of whom twenty are mounted, officered by a captain, lieutenant, sub-lieutenant, three sergeant-majors, eleven sergeants and fourteen corporals. Like the police, the gendarmery patrol their respective beats by night as by day; and in localities in which police stations have not yet been established, the ordinary police duties are performed by the gendarmery. The military forces are naturally concerned first and foremost with assuring the political security of the country, as guardians of the frontiers; but they also are liable to be called upon in

case of necessity to supplement both the police and the gendarmery in the maintenance of order. To the above guardians of the peace must be added the ancient company of *pasvans* or *bektchis*—watchmen of the night, who, armed only with lantern and iron shod staff, form the counterpart of the not too efficient “watch” of eighteenth-century England.

Conflicting opinions have been expressed of late years by writers on Turkey as to the state of her Army prior to the Revolution. Some have represented it as having, in common with the Navy, fallen into decay, while others, apparently equally competent to judge, have spoken favourably of its general condition and equipment. However this may be, the soldiers of the Sultan certainly gave a very good account of themselves in the Greek War, and also during the counter-revolution of April, 1909. For, throughout all their history, the maintenance of an effective army has been the primary care of the Sultans, and Abdul Hamid cannot be said to have failed to follow in this respect the example of his predecessors. Still, however, the Ottoman Army was far from having attained the European standard. And when the movement of reform culminated in the dethronement of the Tyrant of Yildiz, the Government and the military leaders at once turned their attention to the improvement of the Army, the immediate necessity for which was made abundantly evident by the situation in the Balkan Peninsula—Bosnia and Herzegovina formally annexed by Austria, Bulgaria elevated from a principality to a kingdom, and Crete in revolt. The country had been terribly impoverished by the misrule of the ex-Sultan; but money for the Army had to be found, and the treasure chests of Yildiz Kiosk and the foreign investments of its late master were laid under contribution for this purpose. A considerable number of Turkish officers who had been trained either under German methods or actually in the German Army had returned home imbued with military ideas of the most modern pattern, and many of these co-operated

Army
Reforms.

with the Committee of Union and Progress in effecting a Revolution which has rid the country for ever of absolutism. The task of Army Reform could accordingly be immediately taken in hand. The old green and blue uniforms were discarded, the troops being now clad in khaki, and well shod ; obsolete arms have been replaced by the newest European models ; the cavalry are also well equipped, and field-guns and other munitions of war are not lacking. The rank and file are now much more carefully drilled than formerly, and are also frequently exercised during long days at manœuvres in a way quite new in the Ottoman Army. The result naturally is that the troops generally are smarter in manner and appearance, march in more orderly fashion, and according to military experts, each regiment is worth at least fifty per cent. more than it was two years ago.

A striking and important change has also this year taken place in the composition of the rank and file. All Ottomans are now liable for military service, irrespective of race or creed ; and for the first time in Turkish history Christians and Jews are entitled equally with Moslems to bear arms and fight in the armies of the Sultan against the enemies of what is now their common country. Considerable doubt was at first entertained and expressed by foreigners as to the possible satisfactory working of this scheme, difficulties being foreseen in the observance of three separate days of rest and other circumstances. But all necessary arrangements appear to have been made for meeting these difficulties, suggestions offered by the religious heads of the various communities having been welcomed and acted upon by the military authorities. During the six months prior to the enrolment of non-Moslem recruits, officers in barracks and Imams in the mosques with equal earnestness urged upon the Moslem soldiery the necessity of treating with courtesy and consideration their new Christian and Jewish comrades ; and so far, apparently, the greatest harmony has prevailed among the various elements comprising

Non-Moslem
Soldiers.



Photo by

TURKISH CAVALRY

Abdul

this year's additions to the strength of the Ottoman Army. The only point which does not seem yet to have been satisfactorily settled is the provision for training non-Moslem military cadets in numbers commensurate with the numbers of non-Moslem conscripts. This question will probably, however, ere long also be satisfactorily dealt with ; and when Christians and Jews realise that they are practically on a footing of equality with their Moslem fellow-countrymen, a great advance will have been made towards the establishment of tranquillity throughout the Empire.

For military purposes Turkey is divided into seven districts, three in Europe and four in Asia, each of which furnishes an

Conscription. Army Corps for the defence of the Fatherland, recruitment being effected, as above mentioned, by conscription. Under this system, all male subjects of the Sultan are liable to be called upon to serve their country in the field. The wealthy may, however, by paying a fine of £50, evade this patriotic duty, and young men whose labour constitutes the sole support of a parent are entitled to complete exemption. Very curiously also, there are certain localities of the Empire—the Capital, Scutari in Albania, and the Yemen—residence in which confers freedom from the conscription. Members of the learned professions, theological, medical and legal, together with students preparing to enter them, are also everywhere excluded from the number of those available for military service ; the result being that many young men who have no vocation for the study of the *Sheriat*, or Sacred Law, deeming that they have even less vocation for active service, endeavour to pass at least the preliminary examination in Arabic and other subjects which entitles them to this privilege, even if they subsequently adopt another career. The vast number of able-bodied men thus claiming exemption has hitherto proved a serious blot on an otherwise admirable system ; and the question of at least modifying these local privileges of exemption is, I believe, now under consideration. For the purposes of conscription a

register of boys is kept in every recruiting district, annual returns of births being made by the municipal officers of towns and the headmen of villages. As each youth arrives at the age for service his number is drawn, and if he cannot claim exemption under any of the above pretexts, and is medically certified, he is either sent to the military dépôt for training, or—should there be at the moment no vacancies for service with the colours—is at once passed into the second-class Reserve. The Cavalry, Artillery and Engineers are recruited indiscriminately from all the various military districts, every centre furnishing a certain proportion to each arm.

On completing his nine years' service with the colours, a soldier returns to his home as a *Redif*, or first-class reservist, being attached to the battalion of his district and still liable to be called out for active service in cases of emergency. Of these regimental districts of Redifs there are no fewer than 384, each under the command of a major with a small permanent staff; and as arms, accoutrements and equipment generally are stored at the battalion headquarters, a body of highly-trained and seasoned men is always available to supplement the Regular Army. As to the *Mustafiz*, or second-class reservists, ten divisions of this body are nominally attached to each Army Corps, but are liable to be called upon for active service only in the event of grave national danger. As they possess no military qualifications beyond regimental organisation, they are not available as a fighting contingent, though as "hewers of wood and drawers of water," and in similar subordinate capacities, they would no doubt furnish a valuable asset to the Nizami, or Regular Army, during a campaign.

The rate of pay, both for officers and men, is low compared with our standards. It is, however, no longer in arrears, as under the old régime; and not only do the officers receive both uniforms and rations from the Government but are for the most part accustomed to the simple life, and have no drinking and

The
Reserve.

Pay and
Rations.

gambling temptations. The rations supplied to the men in barracks are of good quality and ample in quantity, a Turkish peasant being said to fare far better as a soldier of the Sultan than he ever did in his village home, being entitled to a daily ration of an *oka*¹ of bread and half an *oka* of meat per diem, with certain quantities of rice, vegetables, and cooking butter. The barracks in which the regimental officers and men are housed are, on the whole, sufficiently spacious and airy, and the troops are, generally speaking, strong and healthy. Barrack life is, no doubt, in many respects trying for the sons of the soil who form the majority of the recruits. But taken as a whole, the physique of the Turkish Army is magnificent, and in marching and staying powers the rank and file are admitted by competent authorities to be second to none in the world. Accustomed to frugal fare, and a total abstainer from strong drink, the Ottoman soldier when on active service, is ever ready at the bugle-call to strike or pitch his tent, saddle or unsaddle his charger, and hang his camp-kettle wherever he may chance to bivouac. The requirements of the soldiery being so easily satisfied, and those of the officers being proportionately modest, the commissariat of the Turkish Army is simple to arrange, and to this fact is chiefly due its extreme mobility. The transport service has certainly, in the past, often proved lamentably defective. Efforts are now, however, being made to bring this department of the service also up to modern requirements, though as yet, owing to the lack of good roads, commissariat wagons cannot be used, and pack animals are still often the only mode of land conveyance possible for the necessities of an army.

Among the publications which have sprung into existence under the new régime may be mentioned a review entitled *Asker*—"The Army," dealing exclusively with military subjects, its price of 100 *paras*, about sixpence, making it accessible to officers of all grades. Some idea of its scope and quality

¹ An *oka* is equivalent to about 2½ lbs. avoirdupois.

may be formed from the table of contents of No. 17 of this periodical, which includes, among other articles, "Moral Effects of War," "Bits and Headstalls," "The Sovereignty of the Adriatic," "Guide for the Education of Infantry from the War Point of View," "Encounter between Two Cavalry Scouting Parties," "What I Observed in European Armies," etc., etc. The authors of these papers are all Ottoman officers, ranging in grade from brigadier-generals to captains.

Turkey, once an important naval power, never regained her supremacy in Mediterranean waters after her disastrous defeat at Lepanto in 1571, though a fleet of

The Navy. a certain numerical strength was usually maintained until the accession of Abdul

Hamid II. This Sultan, fearing that his navy might be used against him, kept it in harbour in the Golden Horn, though at the same time he added to it from time to time. A dozen torpedo boats were purchased from France, three great vessels of the newest type were ordered to be built in England, France, and America respectively, and an order for the refitting of another great ship was given to an Italian firm. But every one of these on arriving at Constantinople was sent into the inner harbour, where it steadily deteriorated and before long became useless. The disturbances in Crete finally awoke the Porte to the necessity of putting its fleet at least into sea-going order. A British admiral was invited to undertake this task, and with the assistance of other British naval officers, its reorganisation was at once taken in hand. Orders have been given for the construction in England of two battleships of about 16,500 tons each and an armoured cruiser of 12,000 tons, and it is anticipated that in two or three years' time the Ottoman fleet may once more have attained a degree of strength and efficiency commensurate with the importance of the Empire. Nor apparently is any difficulty experienced in obtaining Ottoman sailors to man the new vessels. The Greek inhabitants of the coasts and islands of the Ægean Sea, the Sea of Marmora, and the Black Sea have ever been

renowned as mariners ; and now that non-Moslems are eligible for all positions in the service of the State, volunteers belonging to this race are showing themselves eager to man the vessels of her navy.

Among the very numerous clubs which have been established during the past two years, the most important are the military

Military and Naval Clubs. clubs, the largest of which is situated in Stamboul close to the Persian embassy.

Among its original benefactors this club numbered no less a personage than Abdul Hamid, who gave it as a birthday present the sum of one thousand pounds and the fee simple of the building in which it meets. The military club at Pancaldi, on the opposite shore of the Golden Horn, has been similarly assisted by Prince Youssof Izzedin Effendi, the heir-apparent ; and other Imperial princes have been equally generous in connection with similar institutions. The naval clubs are not so numerous as the military ones, but they, too, have felt the "revival," and in the smartly-dressed naval officers who meet in a house behind the British Embassy, and who are studying English with laudable enthusiasm, one would have some difficulty in recognising the dispirited men of former days, who were unable, owing both to lack of proper uniforms and to the express prohibition of the Sultan, to return the visits paid them in due form by the foreign naval officers stationed at the Ottoman capital. None of these clubs are in any sense political, but have for their sole objects study, mutual improvement, and physical exercise.

CHAPTER VII

THE RELIGION OF ISLAM

THE main tenets of Islam, as summed up in what are figuratively termed by Moslem theologians the "Five Pillars of Practice," consist in (1) belief in one God

The Tenets of
Islam.

and in the Divine mission of the Prophet Mohammed; (2) the punctual repetition five times daily of the *Namaz*, the appointed formula of praise and prayer; (3) pilgrimage to Mecca; (4) observance of the annual fast of Ramazan; and (5) almsgiving. The Koran insistently inculcates monotheism in its most absolute and uncompromising form, the Moslem profession of faith being contained in the following declaration: "I believe

The Creed of
Islam.

in God and His Angels and His Books and His Prophets; in the Predestination of good and evil by Allah; and in the resurrection after death; I bear witness that there is no God save Allah; and I testify that Mohammed is His Servant and His Prophet."

The Koran is full of magnificent passages describing and extolling the might, majesty, and omniscience of the Deity; and of these the two following may serve as examples:—

"With Him are the keys of the Unseen; none knoweth them save Him. He knoweth what is on the land and what is in the sea. There falleth not a leaf but he

The Koran.

knoweth it: There is not a seed in the darkness of the earth nor aught that is moist or dry but it is contained in the perspicuous Book. He it is that taketh you to Himself by night,¹ and knoweth what you have earned during the day that is past; and He raiseth you up again that the number of your days may be fulfilled.

¹ Moslems believe that during sleep the souls of men leave their bodies, and wander in illimitable space.



Photo by

Schah

ANCIENT GREEK CHURCH (NOW A MOSQUE) OF KHARIÁ AT CONSTANTINOPLE

Unto Him shall ye return, and He will declare unto you what ye have done.”¹

“Allah, There is no God but Him, The Living, The Eternal. Neither slumber nor sleep overtaketh Him. To Him belong what is in the heavens and what is on the earth. Who is he that can intercede with Him without His permission? He knoweth what is before mankind and what is behind them, and they comprehend naught of His knowledge but what He willeth. His Throne extendeth over the heaven and the earth, and the care of both is not a burden to Him.”²

Although, in the Koran, Allah is generally characterised as “The Merciful” and “The Compassionate,” and as ready to forgive the sins of the truly penitent, the general conception of the Deity is at the same

**The Moslem
Allah.**

time that of a Being even more inexorable and terrible than the “Jealous God” of the Hebrew Bible. The word “Moslem” signifies “Resigned”—resigned, that is, to the mysterious decrees of an irresponsible ruler who, though He has revealed a certain moral law for the guidance of His creatures, is Himself above all law and all morality. This view of the Almighty as “The only potentate, Lord of lords, and King of kings,” recurs all through the Koran, and is illustrated by the common formula of devotion termed the *Namaz*. For there is in Islam, properly speaking, no ritual, no sacrifice of horned beasts as in Judaism, nor has sacerdotalism any place in Moslem worship. The *Ulema*, who constitute at once the legists and clergy, form no spiritual hierarchy, and the *Imams* and other mosque functionaries lay claim to no priestly rank, but merely for convenience sake lead the collective prayers of the congregation in the mosque. The mosque itself is, indeed, merely a convenience, for the *Namaz* may equally well be recited elsewhere, so long as the worshipper’s face be turned in the direction of Mecca. This act of worship should, however, be preceded by ablution, as prayer must only be offered in a condition of legal purity.

¹ Sura VI. ² Sura II.

For this preliminary, facilities are offered by the fountains with which the courtyards of every mosque are supplied. The ablution usual before prayer is called the *abtest*, and consists in washing the hands and forearms, the face and feet, in running water, and prayer carpets

Daily Prayers. are used to guard against any impurity on the spot where a religious act is performed. The

Namaz itself consists of two or more repetitions of a ceremony called the *rikat* or "prostration," which is little more than the recitation in various prescribed attitudes of certain formulæ such as "God is most great!" "We give praise unto Allah!" The ordinary midday service consists of ten of these *rikats* and the Friday service of twelve. A few minutes before the hour of each of these five daily prayers, a servant of the mosque, called the *Muezzim*, generally chosen for his vocal abilities, ascends the spiral staircase of the minaret attached to every mosque, and emerging on one of its surrounding balconies, chants in Arabic the Ezan, or Call to Prayer—"Allahu ekber," "God is most great!" (repeated thrice), "Come to prayer—Prayer is better than sleep!" (for the sunrise Ezan only), "There is no God save Allah! He giveth life and dieth not! My sins are great, but greater is Allah's mercy! I extol His perfections—Allahu ekber."

At the full midday service the Mollahs, or Doctors of Law, seated on elevated platforms, repeat the same formula, while

**Public
Worship.**

the male worshippers seat themselves in rows on the mats and carpets with their faces turned towards the Mihrab (a niche in the wall of the mosque indicating the direction of the holy Kaaba at Mecca), the few women and children who may be present being concealed in a lattice-screened gallery, which is approached by a separate entrance. The Imam, or precentor, stands alone facing the Mihrab with his back to the congregation, who, led by him, perform the prescribed gestures with the precision of soldiers at drill. Placing his thumbs behind his ears with the fingers extended he ejaculates, "God

is most great." Then, with his hands folded on his breast and with downcast eyes, he recites a collect and the *Fatiha*, the Moslem equivalent of the Christian "Lord's Prayer": "Praise be to Allah, Lord of the Universe, The Merciful and Compassionate, Lord of the Day of Judgment! Thee only do we worship; to Thee only do we cry for help; guide us in the right way, the way of those whom Thou hast laden with Thy blessings, not in the way of those who have encountered Thy wrath, or have gone astray!" Other passages from the Koran may follow, at the conclusion of which the Imam inclines himself, placing his hands on his knees with the words, "God is most great. I praise Allah!" three times repeated. Standing erect, with his hands extended downwards, he next exclaims, "God hears those who praise Him! O Lord, Thou art praised!" falls on his knees with the words, "God is most great!" and then prostrates himself with his forehead touching the ground while he thrice repeats, "I extol Thee, O Allah!" At the conclusion of the *Namaz*, all the worshippers stand erect with outstretched arms and extended palms as if in the act of receiving the expected blessing from on high. Most impressive is the simple faith, reverence, and absorbed devotion with which this service of worship is performed by a congregation composed chiefly of the working classes, in Turkey the most devout section of the population. On Fridays, after the *Namaz*, a Mollah ascends the pulpit and delivers a discourse. This is, however, hardly a sermon in our sense of the word, including, as it does, prayers for the protection and triumph of Islam, followed by mention of the early Khalifs and companions of the Prophet, whose names are invariably greeted by the congregation with the pious wish—"May he find acceptance with Allah!"

Pilgrimage to the shrines of Islam, and especially to Mecca, though less frequently performed at the present day than formerly, notwithstanding the greater facilities of travel, is still accounted the holiest action in the eyes of a Moslem, entitling him thereafter during his lifetime to add to his

name the honourable prefix of Hadji, or "Pilgrim," and in the life to come to untold blessings. A pilgrimage may be, however, and frequently is, performed by proxy, should the person desirous of acquiring this merit be prevented by bodily infirmity or other circumstances from accomplishing it in his own person. In order, however, that all the merit of the act may accrue to himself, he must defray all the expenses of the expedition and be able to satisfy the religious authorities who sanction the transaction that the funds for it have been acquired by strictly honourable means. This religious duty is equally binding on men and women. Young unmarried girls must, however, be in charge of both their parents; and adult women, though they need not necessarily be accompanied by their husbands, must be married before setting out. Previous to his departure for the Holy Cities, a Moslem is bound to set his affairs in order, to pay all outstanding debts, and to make provision for his family during his absence.

Pilgrims from Constantinople and the neighbourhood assemble early on the morning of a given day in one of the open spaces at Stamboul, where a procession is formed which includes a number of camels with gorgeously ornamented saddles bearing the coffers containing the Sultan's gifts to the Holy Shrines, together with the alms and offerings of the wealthy to the religious trustees of their respective families in the cities of Mecca and Medina. A company of picturesquely garbed Arabs accompany the caravan and exhibit at every halting-place, to the accompaniment of kettle-drums, feats of swordsmanship to the crowds which surround and follow the caravan and its military escort through the streets and across the long bridge spanning the Golden Horn to the Sultan's palace. The departing pilgrims, after saluting their Padishah and offering up in unison a prayer for the success of their pious undertaking, retrace their steps to the quay, where they embark for the opposite Asian shore. Before the construction of the



Photo by

MOHAMMEDAN PILGRIMS

Abdullah Frères

new railway, which now reaches Medina, the pilgrim caravan, after crossing the Bosphorus, made the long journey by road to Arabia, being joined at Damascus by thousands of pilgrims from Africa, Syria, and Asia Minor generally. Then, under the command of a special official, styled the "Steward of the Offerings," and escorted by troops, it began its long and often perilous journey to the Holy Cities. At the present day, however, the only perilous stage of the journey for pilgrims from Turkey is that lying between Medina and Mecca; and the devout Moslem from the West will, ere long, when the intervening 285 miles of rail have been completed, be able to take the train either at Haidar Pasha on the eastern shore of the Bosphorus, at Damascus, or at Haifa on the Syrian coast, and, while still following more or less the old Pilgrims' Road, proceed direct to the birthplace of the Prophet.

Although as many as seven annual periods of abstinence are observed by devout Moslems, only one of these, the month-long fast of Ramazan, is held to be of Divine institution, and its observance therefore incumbent on all True Believers over the age of fourteen, invalids and travellers only being exempt from its strict observance. Ramazan is celebrated in the ninth month of the Mohammedan year, when food, drink, and tobacco are rigidly abstained from between sunrise and sunset during thirty days. This period also constitutes a sort of revival time in Turkey, as in Moslem countries generally, Western customs, wherever adopted, being temporarily laid aside, and the more primitive native manners reverted to. During this season the Muezzim also supplements his usual announcement from the minaret at the hour of prayer with the exhortation: "Give food, O ye Faithful, unto the orphan and the poor, the wayfarer and the bondsman, for His sake, saying: 'We feed you for Allah's sake, and we desire no recompense from you, nor word of thanks'"; while in the mosques the Mollahs in their sermons similarly call upon their congregations to remember those less favoured by fortune. And though the wealthy

no longer, as in olden days, stand at their doors to bring in and set at their tables all the poor who pass by, peace and goodwill reign supreme, and charity and hospitality are largely practised. More time is also devoted during this period to religious observances, and many devout Moslems of both sexes seclude themselves for a portion of each day either in their own homes or in the mosques, abstaining from all worldly conversation, more especially during the last ten days of the fast.

"As soon as any one of you observeth the new moon," commanded the Prophet, "let him set about the fast." And all over the Moslem world, at the end of the eighth lunar month, lone sentinels on minaret and mountain watch for the appearance of the moon of Ramazan. For time-honoured religious observances change not readily with advances in scientific knowledge, and almanacs are ignored

Opening of
the Fast.

in the matter. The moment the first faint silver streak is visible, the watchers hasten to announce the tidings to the expectant multitude. The news spreads like wildfire through the city, and the faithful immediately "set about the fast" in obedience to their Prophet's command. In consequence of this lunar character of the Moslem year, Ramazan makes in course of time the round of the seasons. But through the long scorching days of summer not less than in the short winter days, the pious Moslem will rigidly abstain during this month from food, drink, and tobacco between sunrise and sunset. To the poor, who are among its strictest observers, and whom necessity compels to pursue their usual avocations unrefreshed, this period is one of real mortification of the flesh, especially in summer. The wealthy, however, merely turn night into day, and very little official business is transacted. As the sun approaches the horizon, a tray laden with *mezaliks*, or "appetisers"—tiny plates of sweets, dried fish, cucumber, olives and other *hors d'œuvres*—together with glasses of iced fruit sherbet, is brought into the room where the family, or

company, are assembled. As soon as the sunset gun has thundered forth the welcome tidings that the day's fast is at an end, each person utters a *Bismillah*—"In the name of Allah"—and helps himself to an olive, it being considered more meritorious to break one's fast with that fruit than any other edible. After the sunset devotions have been performed, the *Iftar*, or Ramazan supper, for which special delicacies have been prepared, is served.

Two hours after sunset the *Teraveh* prayers, special to this season, are performed either at the mosque or in private. It

The Teraveh Prayers. was formerly the custom for the Stamboul Moslems at the close of this service to repair

to the wide esplanade adjoining the Sulie-manieh Mosque, where hundreds of elegant equipages filled with military officers, government officials, portly dames, or "Lights of the Harem," might be seen making their way through the crowd of pedestrians who appear on this occasion to have been allowed a sort of carnival licence quite unknown at any other time. This custom, however, fell into disuse during the late reign, when all assemblages were looked upon with disfavour. The working classes, who have their usual avocations to pursue on the morrow, retire to rest after the *Teraveh* prayers. But the wealthy, as already mentioned, turn night into day, pay calls, give parties, and spend the time in a round of feasts and entertainments.

Two hours before dawn the "Awakeners"—Hodjas armed with a small hemispherical drum, accompanied by boys carrying lanterns—go severally through

The "Awakeners." the streets of the Moslem quarter to warn those who sleep that it is time to arise and

partake of the *Sahor*, the last meal eaten before sunrise. Stopping before every house occupied by Moslems, the Hodja chants the following phrases: "He prospereth who saith, 'There is no God but Allah! Mohammed, the Guide, is the Prophet of Allah!'" precluded and followed by four rhythmical taps on the drum, after which he passes on with

the greeting : " The happiest of nights unto thee, O Ali ! " or whatever may be the name of the householder. The *Sahor* partaken of, coffee and tobacco occupy the brief interval until the boom of the cannon announces the advent of the sun, when the mouth is rinsed with water and " sealed " against food until sundown.

On the twenty-seventh day of Ramazan is celebrated the *Leilu-l-Kadr*, or " Night of Power," during which the Koran is believed to have come down entire to the
 The " Night of Power." " Lower Heaven," whence it was revealed in portions to the Prophet by the Angel Gabriel.

During certain hours of this night, which is also called the " Night of Decrees " and the " Excellent Night," popular belief holds that the waters of the sea become sweet ; that the whole animal and vegetable creations bow themselves in adoration before the Deity ; that the destinies of men from the coming year are divulged to the Angels ; and that there is one moment at which the prayers of those found worshipping are fully granted.

The name of this season of day-fasting and night-feasting invariably conjures up before me the fair scenes amid which I first witnessed its observance under the blue skies of an Asian winter—a winter the charm of which will ever linger pleasantly in my memory. Ramazan fell that year in December when I was staying at the little town of Bournabat in the vicinity of Smyrna. The house of my hosts, a long, low, one-storied building with courtyard, well, and spreading plane tree on one side and garden on the other, was situated at the juncture of the Armenian and Turkish quarters of the town. Every evening at supper, Ramazan loaves—long flat cakes plentifully besprinkled with sesame seeds—were laid by each cover instead of the usual hunch of bread, and a dish of some Ramazan delicacy sent by a Turkish neighbour often appeared on the table. During the small hours of the night the " Awakeners " passed under the high courtyard walls, the monotonous beat of their little drums and the wild, yet plaintively sweet,



COURTYARD OF THE MOSQUE OF BAYAZID (" MOSQUE OF THE PIGEONS ")

chant of the Hodjas mingling with our dreams, and producing in the stillness of the night a singularly romantic impression.

The characteristic attitude of the Moslem mind of profound and complete resignation to the will of Allah is, perhaps, on

Fatalism. no occasion more strongly manifested than in the presence of death. The pious Moslem

has ever present to his mind the termination of earthly existence, and the life beyond the grave; he considers himself but encamped in the world, just as the Osmanli nation has been somewhat erroneously said to be but encamped in Europe; and he regards the joys and allurements of mundane life as but illusions and shadows in comparison with the delights which await him in Paradise. *Kismet*, which determines the events of a person's life, and *Edjel*, "his appointed time," are decreed by Allah, who, it is popularly believed, has inscribed them in invisible characters on the brow of every human being. This unquestioning submission to the decrees of fate renders death terrible to Moslems only in the abstract, and when viewed from a distance. In polite society it is never alluded to save under some poetical name, such as the "Cupbearer of the Sphere," and prefaced by the wish, "Far be it from you!" and the common people, before uttering the word, invariably spit, an action which has much the same signification. Such a fatalistic view of life and death naturally causes the Osmanlis to put little faith in the medical art. If a person's *Edjel* has called him, he will die, doctors and "charmners" notwithstanding.

Among the Turks, who have not, like the Greeks, adopted the use of hearses, the dead are always borne to the cemetery

Turkish Funerals. on the shoulders of the living, followed by a long procession of male mourners. It is considered a meritorious act to carry a dead

body even for a little way, and the bearers at a Moslem funeral are consequently continually relieved by others, who wish to obtain the benefits which the performance of this religious duty is believed to confer. The only distinction made in the

decoration of the coffins of men and women is that a man's coffin carries the turban or fez of its occupant suspended on a peg at the head, and that of a woman her *chimber*, or coif. No lugubrious chants or noisy demonstrations of woe, such as attend the funerals of Eastern Christians and Jews respectively, mark the progress of the Moslem to his last resting-place. The procession takes its way in reverent silence to the mosque, where the first part of the burial service is read, which includes several very beautiful prayers. When the interment has been concluded and the mourners have dispersed, the Imam remains a short time longer by the grave, in order, it is said, to prompt the deceased in his replies to the "Questioners." These are the two angels Mounkir and Nekir, who, according to the Moslem creed, enter the grave with a dead man in order to interrogate him concerning his faith. For, according to a belief common to many Oriental races, the soul retains after death some mysterious connection with the body, which cannot be buried without it. If the dead has been a devout Moslem, his reply will be, "My God is Allah, my prophet, Mohammed; my religion, Islam; and my *kibla*, the holy Kaaba." If, however, he has been lax in his religious duties, he will not be able to remember the words of his creed.

If the deceased has been well-to-do, gifts are made to the poor from among his personal effects, and money is also distributed. Three days afterwards specially prepared dishes, consisting chiefly of pastry and stewed fruits, are sent round to the houses of friends, and the poor also receive their portion of these funeral cates, in return for which their prayers are requested for the soul of the departed. This ceremony is repeated on the seventh and fortieth days after the funeral, and on the latter occasion a dole of loaves is added. Prayer for the dead is, indeed, considered by Moslems an act of religious duty of the greatest importance. On their tombstones may be seen engraved appeals to the passer-by to offer up at the throne of grace a *Fatiha*, or recitation of the opening chapter of the Koran, a customary act with all True Believers

on visiting the tombs of friends or the shrines of holy men. No external signs of mourning are used by the Osmanlis either for a funeral or subsequently, nor are periods of seclusion observed by them on the death of a relative. Excessive sorrow for children is considered not only sinful, but detrimental to their happiness and rest in Paradise. It is, however, an act of filial duty to mourn constantly for lost parents, and not to cease praying for their forgiveness and acceptance with Allah.

CHAPTER VIII

CHRISTIANITY IN TURKEY

THE Orthodox Greek Church, of which not only the Greeks of Turkey but also the Bulgarians, Vlachs, and Christian Albanians are members, differs in dogma from that of Rome on three essential points : (1) the Holy Ghost being held to proceed from the Father only ; (2) the administration of the Eucharist in both kinds to the laity ; (3) the substitution in the churches of pictures for images of the Virgin and the Saints. Celibacy is required of the higher clergy, but not of the *papas*, or secular priests, though they are forbidden to contract a second marriage. The former are drawn for the most part from the better class of the community, and in their capacities of Bishops and Archbishops wield a temporal as well as spiritual authority over their flocks. As already remarked, the Porte has ever refrained from interference in the internal affairs of its Christian subjects which are regulated in each diocese by a council composed of the leading inhabitants presided over by the Bishop or Archbishop. These primates also acted as intermediaries in any disagreements between Christians and Moslems.

It is, on the other hand, difficult to imagine a clergy more ignorant than the Greek parish priests, especially in the rural districts. Drawn from the same class as their parishioners, and dependent on the fees paid by them for christenings, weddings, funerals and so forth, the post of parish priest is so ill-paid that none can be found to fill it who could command a more lucrative calling, and the *papas* is, as a rule, as rude and uncultured as his flock. Such a priesthood could naturally have very little, if any, moral influence on the nation generally.



Photo by

P. Sébah

HIS HOLINESS JOACHIM, PATRIARCH OF THE GREEKS

But the peculiar position of the Greeks, surrounded as they have been for centuries by a dominant population alien alike in race and creed, has caused them to regard their Church and its ordinances as part and parcel of their national existence. An ignorant clergy naturally attaches greater weight to outward observances and superstitious practices than to the spiritual teachings of its Church. And to a people so debased by servitude as to have in some localities forgotten their mother tongue, these ritualistic observances have constituted an objective catechism which has done more to keep them faithful to the Church of their fathers than could have been effected by the most eloquent sermons. For, being severely imposed and solemnly observed by the clergy, they appear to the vulgar as divinely appointed ordinances, the neglect of which would draw upon them the wrath of God and His saints as much in this world as in that to come.

The natural result of such a form of Christianity is extreme free-thinking among those sufficiently educated to disbelieve all the superstitions in which they have been cradled. But whatever may be the private convictions in religious matters of the cultured classes, the Church of their fathers is respected as a time-honoured institution which has been of the utmost service to the race during the dark centuries of Turkish oppression. And though many both among the clergy and the laity are sensible of the inconvenient length of their liturgies and of the absurdity of the superstitious beliefs and customs which have been engrafted upon, or have grown up in, their religion, yet they have hitherto feared to introduce any reforms, as the schisms which would undoubtedly result would inevitably weaken the unity of the whole Greek nation. Even the change from the "Old" to the "New" style of reckoning is still considered as hazardous as when Sir Paul Ricaut wrote more than two centuries ago: "Lest the people, observing their guides to vary in the least point from their ancient, and (as they imagine) their canonical profession,

should begin to suspect the truth of all, and from a doubt dispute themselves into an indifference, and thence into an entire desertion of the faith."¹

Religion consequently, as understood by the mass of the people, consists of an agglomeration of superstitious rites

Survivals of
Paganism.

concerning times and seasons, fasts and feasts.

And notwithstanding that the Greeks consider themselves Christians *par excellence*—that term being exclusively used by them to designate a fellow-member of the Orthodox Church—they have remained essentially pagan. They would also seem to have assimilated to a greater extent perhaps than any other nation the heathen festivals and observances of their Hellenic ancestors; and the classic *genii loci* have only slightly changed their names. At Sanctuaries, for instance, formerly dedicated to the Sun ("Ἡλῖος), homage is now paid to the Prophet, or rather "Saint" Elias, and almost every high hill and promontory in the country is now, as of old, sacred to him. Power over rain is also attributed to this Saint, and in time of drought people flock to his churches and monasteries to supplicate the Sun God in his other character of the "Rainy Zeus." St. Donato ("Ἄγιος, or, vulgarly, "Αἰ Δονάτος) a favourite saint of the Suliotes, is also merely the transformation of a local pagan deity, 'Αἰδωνεύς, the King of the Infernal Regions. And Athena, the Divine Virgin, is now the Panaghia, the All holy Virgin Mother. The Virgin has also taken the place of Eos, the Dawn, the Mother of the Sun, who opens the gates through which her son will pass.

The Christian celebrations of the annual festivals of these saints are consequently merely survivals of pagan anniversaries held at the church or monastery

Religious
Fairs.

dedicated to the saint who has replaced the heathen divinity. At the more frequented of these *Paneghyria*, as such festivals are termed, a kind of fair is held which is resorted to by crowds of pilgrims from

¹ *The Present State of the Greek and Armenian Churches,*

the country round and the adjacent towns, when caravans may be seen wending their way along the mountain paths leading to the shrine ; men and women mounted on mules or donkeys, or leading stout ponies laden with panniers full of little ones. On arriving, the devotees repair at once to the church, and, after lighting the customary taper, their first care is to fulfil any vow they may have made during the past year in earnest of benefits asked or received through the mediation of the tutelary saint. These vows often take the form of a gold or silver aureole for his *Eikon*, or perhaps a hand or arm fashioned from one of the precious metals, which is fastened over the corresponding part of the painting. Gold coins, too, are often affixed to the cheeks of the Panaghia, and napkins embroidered with representations of the Queen of Heaven, worked in gold thread, are presented to her shrine in return for favours granted.

The neighbouring villages being usually quite inadequate for the accommodation of the crowds of pilgrims, they are allowed to spread their mats and rugs in the church itself ; and the votive offerings left behind in return for this indulgence constitutes quite a little revenue for the priests and monks. Their pious duties duly performed, the guests next turn their attention to feasting and merry-making, and the whole company, throwing off for the time being their habitual Greek exclusiveness, unite in a gigantic picnic on the greensward, the good things they have brought with them being supplemented by purchases from the numerous hawkers of fruits, sweets and cakes, which such an event is sure to attract to the neighbourhood. Music, dancing and story-telling are the leading amusements, and are kept up to what is, in the East, considered a late hour. At dawn, however, they are all astir again, and ready, when the convent bell or *symandra*¹ summons them to repair to early Mass.

The Sacred Fountains have also their annual festivals, held on the day of the patron saint who has supplanted the

¹ A suspended board struck with a wooden mallet.

local divinity. Circumstances of various import have conferred upon many springs within the walls of Constantinople the reputation of possessing healing virtues ; but a romantic and solitary situation in the neighbourhood of a cavern or grotto is the more usual characteristic of an “ *Aghiasma*.” Once a year these sylvan solitudes are thronged with a motley crowd

Sacred
Fountains.

who bring with them their sick to drink the waters, which, however, do not, as a rule, possess any medicinal qualities ; and the shrubs and bushes in the vicinity are decorated with tufts of hair or scraps of clothing, affixed as votive offerings by grateful recipients of the Saint’s favours. The caves in which crystal drops of water appear to be distilled from the living rock were, no less than the perennial springs, the abodes of the nymphs of antiquity ; but all such natural temples are now also appropriated by the Queen of Heaven. Thus a *Panaghia Spelaiotissa*, or “ Virgin of the Grotto,” may often be met with

The
Stoicheia or
Genii.

who receives from the Greek peasant women homage similar to that paid in classic times to her predecessors, the nymphs and nereids. And yet, transformed though so many of these pagan divinities have been into Madonnas and Saints, a goodly number still retain their ancient forms and attributes. The *Stoicheion* or “ Genius ” still haunts

“ Spring and vale
Edged with poplar pale,”

and is often both heard and seen by lonely shepherd, belated traveller, or maiden who has put off till sunset her task of fetching water from the fountain. To the first he may appear as a man-eating monster ; but to the last he is a comely youth who, in seductive language, invites her to visit his beautiful palace beneath the water. Some of these *Stoicheia*, like the hamadryads of old, inhabit trees, but possess the same propensities as their brethren dwelling in the mountains, rocks, and waters, and can only be slain by that popular hero

of folk-tale and folk-ballad the "Widow's Son," or by the youngest of three brothers.¹

The Nereids, though they occupy in the popular imagination of the Greeks a place corresponding to that of the Fairies of more Northern countries, and are like them proverbial for their beauty, differ from them in being always of the full stature of mortals, and also in being almost always malevolent. Like the *Stoicheia*, they haunt fountains and wells, rivers and mountains, sea-caves and other lonely places, and generally shun human society. They are also, as a rule, solitary in their habits, but may occasionally be seen dressed in white, dancing in companies in moonlit glades or on the glistening sands of lonely islands and promontories. To see them while one is crossing a river presages dire misfortune, unless a priest be of the company to recite passages of Scripture and so counteract the spell of the "Devil Daughters," as they are sometimes discourteously termed. It is, however, usual to propitiate the Nereids by some more complimentary epithet such as the "Beautiful Ladies" or the "Good Ladies," just as the Furies were formerly termed the Eumenides, and as the ill-omened owl is at the present day termed the "Bird of Joy." They are credited with the power of banefully affecting women of whose charms they are jealous, and to be in the habit of carrying off young children, while their fancy for new-born infants is a source of great anxiety to mothers and nurses. All kinds of maladies are also attributed to the malevolence of the "Beautiful Ladies," and those who believe themselves to be thus afflicted can only be cured

¹ These *Stoicheia* may be looked upon as survivors of the beings referred to by St. Paul as "The weak and beggarly elements" (Gal. iv, 9), "The rulers of the darkness of this world" (Ephes, vi, 12), the "rudiments of the world" (Col. ii, 8 and 20), etc. For in the Apostle's use of the phrase, *Tὰ στοιχεῖα τοῦ κόσμου*, he seems to attribute to these genii, or spirits of the universe, a distinct personality. But the translation of the word *στοιχεῖα* as "rudiments," or "elements," also followed in the Revised Version, completely obscures what appears to be far more probably the meaning of these passages.

by residence in a church or convent, or by pilgrimage to some holy shrine. They also occasionally fall in love with men, whom they reward with great prosperity if they return their affection, and are faithful to them. But woe betide the mere man a Nereid may honour with her notice should he be hardy enough to slight her advances. This power to meddle with mortals they appear to be endowed with chiefly at the noon-tide hour when they rest under the shade of trees, especially of planes and poplars, and near springs and streams ; and the wary peasant, fearful of the consequences of annoying these capricious beings, will carefully avoid their haunts, as similarly in ancient times the shepherds refrained from playing on their pipes during the noontide hour lest they might disturb the sylvan god. Phenomena of Nature, such as whirlwinds and storms, are ascribed to the agency of the Nereids, and it is customary to crouch down when they are supposed to be passing overhead. If this precaution is disregarded, the Nereids seize the irreverent individual, and carry him or her off to the mountains. Offerings of milk, honey, and cakes are made to them and placed in the spots they are held to frequent ; and the country folk, when they see the wind-driven cloud scudding overhead mutter " Milk and honey." in order to avert all evil from themselves. Tempestuous weather is also attributed to the festivities attendant on a wedding among the Nereids.

The little waterspouts formed of gathered spray so often seen in the *Ægean* Sea, are also looked upon with great awe by the island and coast folk. " The Lamia of the Sea is abroad," say they when they see these wind-driven spray-wreaths, and cross themselves and say prayers to the Panaghia for protection against these demons of the air and water. The Lamias are generally ill-favoured and evilly-disposed beings who haunt desert places and lonely seashores. Sometimes, however, they appear as beautiful women, who, like the Sirens, lure men to destruction by their sweet voices and graceful

The Siren and
the Lamia.

dancing, or entice youths into their watery abodes under the pretext of being distressed damsels who have let fall a ring into the fountain. There are stories of Lamias who have wedded mortals and borne children to them. But unlucky the peasant or fisherman who has such a mate—for she can neither spin, weave, knit, nor sew, and is equally incapable of sweeping, baking, cooking, or taking care of the domestic animals; and so firm a hold has this belief on the popular mind that the expression, “a Lamia’s sweepings,” is commonly used by indignant housewives to denote a perfunctory use of the broom.

The Fates of To-day also closely resemble the *Moirai* of classic mythology. They are represented as continually

The Fates. occupied in spinning the thread symbolical of the life of man, and preside more especially over the three chief events of his existence—birth, marriage, and death—the “Three Evils of Destiny” as, in significantly pessimistic phrase, they are termed by the Greeks. On the fifth day after the birth of a child the Fates are accordingly propitiated in order to induce them to endow the infant with a favourable destiny. If the newly born is a boy, coins of gold and silver, a sword, and a cake of bread are placed under his pillow in order to remind the “Destiners of Destinies”¹ that fortune, valour, and abundance are desirable gifts; if it is a girl, a distaff or spindle is substituted for the sword, intimating the value attached to female industry.

The Greek clergy appear to have no very definite theory as to what happens to the soul after death. Practices point,

The After-life. however, to belief in an intermediate state, as masses are performed for the soul of a deceased person on the eve of the third, ninth, twentieth and fortieth days after burial, and similar ceremonies are repeated at intervals for the space of three years, after which the grave is opened and the body exhumed. If it is found to be sufficiently decomposed, the bones are collected

¹ Αἱ Μοῖραι τὸν Μοιρῶν.

in a linen cloth and carried in a basket adorned with flowers to the church, where they remain for nine days. If, however, the body is not found at the end of three years to be satisfactorily decomposed, grave fears are entertained that the spirit is not at rest, and has not entirely abandoned the body. The most terrible curse that can be pronounced against a Greek is couched in the words, "May the earth not eat you." For if this curse take effect, the object of it will, after death, become that most dreaded of all spectres, a vampire. In order, therefore, to induce the body to "dissolve," the same ceremonies are repeated during another three years.

The causes of vampirism are various. Among them are the fact of having perpetrated, or having been the victim of, a crime; having wronged some person

Vampirism.

who has died resenting the wrong; or a curse pronounced in excommunicatory form by a priest, or by an injured person. Part of this ecclesiastical curse runs thus: "Let him be separated from the Lord God, his Creator, and be accursed and unpardoned and indissoluble after death in this world and in that to come. Let wood, iron and stones be dissolved, but not him." For a vampire is not a disembodied spirit, but an undissolved body. Vampirism is also held to be hereditary in certain families, the members of which are regarded with aversion and shunned by their neighbours. It is popularly believed that a wandering vampire returns nightly to his grave before cockcrow, and when one of these ghouls has been identified, the men of a town or village go on a Saturday and open his tomb where they usually find his body just as it was buried. The priest who accompanies them reads certain parts of the ritual supposed to be of peculiar efficacy in the circumstances, and sometimes this course suffices to restore a neighbourhood to peace and quiet. But cases happen in which the priest does not prove a sufficiently powerful exorcist; and as a last resource the disturbed population either drive a stake through the heart of the undissolving body, or disinter and consume the corpse with

fire. Nothing short of extreme necessity would, however, induce Orthodox Greeks to perform such an act, as they have a religious horror of burning a body which has been anointed with the holy chrism.

The use of the Slavonic name for the vampire throughout the Balkan Peninsula, together with the fact of the widespread belief in this spectre among Slavonic nations, has been by some folk-lorists considered sufficient to justify their assigning it an origin purely Slavonic, an opinion which, I venture to think, can hardly be sustained. For not only does this ghoul bear in Crete and Rhodes the thoroughly Hellenic designation of *Katakhnas*, in Cyprus that of *Sarkomenos*—the “Fleshy One,” and in Tinos of *Anaikathomenos*—the “Restless One,” but there appears to be distinct evidence that the notion of vampires has, in common with so many other superstitions current in Turkey, a Chaldean origin. In the great Chaldean epic of the third millennium B.C. the goddess Istar in Hades gives utterance to the threat—“I will cause the dead to arise and devour the living”; and in Egypt also the dead were imagined to return to the earth as vampires.¹

The Christianity of the Vlachs, like that of the Greeks, consists chiefly in the keeping of fasts and feasts, in the

adoration of saints, holy pictures and relics,
Vlach Customs. and in the strict observance of all the curious legendary customs by which the events of the ecclesiastical year are honoured. These customs, though in the main similar to those of the Greeks, differ from them in some details, and many are identical with those of their Trans-Danubian brethren. On New Year's Day, for instance, the children take olive branches and go from house to house offering good wishes to the neighbours in return for which they receive little presents in coin or kind. On the 2nd January, any stranger who may enter a house is required to throw on the fire small quantities of salt which stands in readiness in cups

¹ Compare Lenormant, *Chaldean Magic*, pp. 37 and 100.

for that purpose. He must then go to the fowl-house, and place an egg in each nest. If the hen comes to sit upon one of the eggs, the guest is considered an auspicious person, and is feted by the household until evening as the "Lucky Foot."

The "Feast of the Kings" is celebrated at Epiphany, and also throughout the Carnival weeks, by young men and boys who stroll through the towns and villages performing a Scriptural play something in the style of the "Miracle Plays" of the Middle Ages. These players, who are termed *Vikliemi*, or "Bethlehems," personate Herod and the "Three Kings" or "Wise Men" under their legendary names of Melchior, Balthazar and Gaspar. Bedecked with all kinds of frippery, and crowned with gilt paper, they present an absurd travesty of the poetical old story of the Adoration of the Magi, all the original sacred character of the custom having disappeared in the ludicrous extravagance that now accompanies its observance.

As members of the Orthodox Church, the Vlachs have also assimilated all the Christian, and many of the Pagan beliefs of the Greeks connected with birth and death, and the customs observed at the birth of a child do not differ materially from those of the Greeks. The Nereids feared by the latter on these occasions are merely replaced by the *Stringoi* (στρύγγοι), elemental beings from whose malevolence new-born infants must be specially guarded. In order to drive these away the women in attendance on such family events occasionally cast a stone behind them with the words, "This is in the mouth of the Stringoi." Among their funeral customs are, however, still retained some which would appear to be survivals rather of Roman than of Greek, pagan rites. The Lares, for instance, are still honoured on the anniversary of the Saint under whose special protection each family is placed. On the days preceding one of these celebrations a Vlach dwelling undergoes a thorough cleaning and

lime-washing, the furniture is scrubbed and polished, the mats and rugs are beaten, and everything that will bear washing is washed. The whole day is observed as a festival, and even the poorest will spread a table with dishes special to such occasions. While these are being partaken of, allusion is made to deceased relatives to whom invocations are individually addressed. They are prayed to seat themselves at the table, at which covers are laid for them, and to partake of the good things provided in their honour. Another pagan festival which the Vlachs, in common with the inhabitants of Roumania, celebrate in honour of the dead is the *Rosata* or *Rosalia*. It is held in summer, and every day of the six weeks during which it is prolonged a tribute of fresh roses is laid on the graves of the departed. During this period the women and girls abstain from washing any article in warm water, as such an act would, they believe, inevitably bring bad luck.

In the folk-poesy of the Vlachs, as in their folk customs, the influence of long contact with Slavs and Hellenes is seen in the large admixture of Slav and Greek mythology with that which the Vlachs have in common with the ancient Romans. Under the names of *Babu* and *Stringa* we have the malevolent Nereid of the Greeks and the *Strouga* of the Bulgarians. The *Žmok* is directly borrowed from the Slav demonology, in which he appears as an elemental demon of the same character as the Greek *Stoicheion*. This spirit is also the jealous guardian of hidden treasures, and wily and daring is indeed the mortal who succeeds in outwitting him. Sometimes, too, he appears—as also in Bulgarian folk-song—in the form of a winged dragon, and carries off young maidens into the clouds with which he is also identified. Some of the *doïnas*, as the popular ballads are termed, contain, like those of the Greeks and Bulgarians, an element of rugged savagery, modified, however, by the poetic grace which is characteristic of Roumanian folk-literature.

Mythological
Survivals.

The Bulgarian Church, originally a branch of the Orthodox Greek Church, had, in the thirteenth century, thrown off the supremacy of the Patriarch of Constantinople, and continued to exist independently until 1767 when it was once more brought under the jurisdiction of that See. The Bulgarian Bishops were immediately replaced by Greeks, their monks sent adrift, and the revenues of the monasteries appropriated by the new clergy. The Greek was also substituted for the Bulgarian language in the services of the Church and in the schools, with the view of extinguishing the Panslavist spirit and substituting for it Pan-Hellenism. Such tyrannical action, though perforce submitted to for a time, was none the less resented by the Bulgarian nationality. In 1858 the struggle for a free National Church was recommenced, and after being maintained for fourteen years, finally resulted in the issue of an Imperial Firman, releasing the Bulgarians from the spiritual supremacy of the Greek Patriarchate and empowering them to elect a religious chief of their own. Still, in many of the villages of Macedonia and Thrace, inhabited conjointly by Greeks and Bulgarians, the latter, having no churches of their own, continued to make use of those of their Greek neighbours. Of late years, however, the ever-growing political hostility between these two sections of the Christian population has impelled the Bulgarian peasantry of such villages to build churches of their own. The Greek parish priests thus threatened with the loss of half their emoluments, appealed to their Patriarch, who took unwarrantable action in supporting the claims of his clergy. The question was then brought before the Ottoman Chamber, and after a heated discussion between Greek and Bulgarian Deputies was finally decided in favour of the Bulgarians. A considerable sum of money has since been voted to enable the Bulgarian Communities to build churches of their own.

The creed of the Bulgarian Church being precisely similar



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Sébah & Joaillier

MGR. TOURIAN, PATRIARCH OF THE ARMENIANS

to that of the Greek, its fast and feast-days are also identical. The dogmas and precepts of Christianity are, however, things little understood by the lower classes ; and to the Bulgarians, as to the members of the sister Church, religion is not so much a spiritual as a practical matter, consisting in the superstitious observances connected with periods of penance and festivals of saints, and the other outward forms ordained by the Church and by custom. All these various events of the ecclesiastical year are so inextricably mixed up with fragments and relics of old pagan beliefs and customs, that the lower clergy, being as ignorant as their parishioners, are incapable of distinguishing between *adets*, as these customary observances are called, and the religious beliefs actually professed by the National Church. The vaguest possible notions exist as to the immortality of the soul and the life beyond the grave ; Heaven, Hell, and Gehenna, the purgatory of the Greek Church, present no very distinct notions to their minds ; and though a peasant woman may describe the first as the place where the saints and angels are, and the second as the abode of demons, she will deny all practical belief that the souls of her departed relatives are either in bliss or torture, by following the pagan custom of leaving food and drink for them on their tombs. The long connection of the Bulgarian with the Greek Church naturally led to the assimilation of many of its superstitious beliefs and customs. The paganism of the Bulgarian has, however, remained, in its leading features, distinct from that of the Greeks, and is, in fact, a survival of the pantheistic worship of the ancient Slavs which the invading Bulgarians adopted together with the language of the conquered people among whom they settled, and it teems with wild cosmogonic myths.

The great majority of the Armenians belong to the Gregorian Church, the history of which may be divided into three periods. The first period, dating from A.D. 34 to 302, is,

however, mainly legendary ; the second, from the latter date to 491, begins with the establishment of Christianity in Armenia by St. Gregory, and terminates with the rupture with the Greek Church, of which the Armenians had up to that time formed a branch ; and the third extends from that event to the present day. To the first period naturally belongs the interesting, though legendary, correspondence between Jesus and Abgar, King of Edessa and the surrounding countries, an account of which is given both by Eusebius and Moses of Khorni. This King, having heard of the miracles performed by Christ, and desiring to see and be cured by Him of a disease with which he was afflicted, sent to Him a letter which, in the version of Eusebius, runs thus :—

The
Gregorian
Church.

Legendary
History.

“Abgarus, King of Edessa, to Jesus the good Saviour, who appeareth at Jerusalem, greeting :

“I have been informed concerning Thee and Thy cures, which are performed without the use of medicine or herbs.

“For it is reported that Thou dost cause the blind to see and the lame to walk ; that Thou dost cleanse the lepers, and dost cast out unclean spirits and devils, and dost restore to health those who have been long diseased, and also that Thou dost raise the dead.

“All which when I heard I was persuaded of these two things :

“Either that Thou art God Himself descended from Heaven, or that Thou art the Son of God.

“On this account, therefore, I have written unto Thee, desiring earnestly that Thou wouldest trouble Thyself to take a journey hither, and that Thou wouldest also cure me of the disease from which I suffer.

“For I hear that the Jews hold Thee in derision, and intend to do Thee harm.

“My city is indeed small, but it is sufficient to contain us both.”

The reply to this epistle Moses of Khorni attributes to St. Thomas, who was deputed to write it by his Master. It runs as follows :—

“Happy art thou, O Abgarus, forasmuch as thou hast believed in Me whom thou hast not seen.

“For it is written concerning Me, that those who have seen Me have not believed in Me, that those who have not seen might believe and live.

“As for that part of the epistle which relates to my visiting thee, I must inform thee that I must first fulfil my mission in this land, and after that be received up again unto Him that sent me ; but after my ascension I will send one of my disciples who will cure thy disease, and give life unto thee and all that are with thee.”¹

The seeds of the Christian faith are said to have been, in fulfilment of this promise, sown in Armenia by St. Thomas and St. Bartholomew, and, according to Tertullian, a Christian church flourished here as early as the second century.

St. Gregory, called “The Illuminator,” the inaugurator of the second period of Armenian Church history, was a prince of the then reigning family of the

St. Gregory. Arsacidæ, who, having been converted to Christianity, became eager for the conversion of his countrymen. In his missionary work he endured many persecutions, the accounts of which were embellished by the early Christians with marvellous details. According to the popular story, as Tiridates the King was sacrificing to the heathen goddess Anahid, he remarked among the crowd a young man who appeared to take no part in the solemnity. The king ordered him to be brought up to the altar, and bade him complete the sacrifice. Gregory, for he it was, refused, and was in consequence subjected to the most cruel tortures which he bore with superhuman fortitude, and was finally cast into a dungeon so damp, dark, and loathsome as to be a fit

¹ Curzon, *Armenia*, p. 213.

habitation only for reptiles. But here, for thirteen years, St. Gregory survived, forgotten and neglected, save by a poor widow, or, according to other authorities, an angel, who supplied him daily with bread and water. Another manifestation of the king's ruthless cruelty resulted, however, in the release of St. Gregory. There lived at that time in Rome a noble and beautiful maiden, the lady Ripsimeh (Rosina) who, with her nurse and seventy other virgins, had taken a religious vow. Her beauty had, however, attracted the attention of the Emperor Diocletian, who wished to marry her. In order to escape the Imperial solicitations, Ripsimeh, with her nurse and her seventy companions, fled from Rome, and finally, after many wanderings, arrived at the Capital of Armenia, Vagharshabad. Having succeeded in discovering her retreat, the Emperor gave Tiridates the option of sending her back to Rome or marrying her himself; and when he beheld the beauty of the maiden, the Armenian king was minded to avail himself of the Emperor's permission. The fair Roman, however, remained faithful to her vow, and the king, infuriated by her persistent refusals, commanded that not only she, but all her train, should be first tortured and then executed. The wrath of Heaven towards the perpetrators of this crime was shown by the infliction upon Tiridates and his courtiers of the punishment of Nebuchadnezzar—for they lost their reason and became as the beasts of the field. The king's sister Khosrovitoud having, after this terrible event, been repeatedly visited in a dream by an angel who told her that only St. Gregory could restore her brother to reason, finally sent men to his dungeon with orders to release the captive, if perchance he might yet be alive. The Saint was found not only alive, but strong and healthy, and his prayers on behalf of the afflicted king and his nobles were speedily answered.

The first use Tiridates made of his newly recovered reason was to kneel to St. Gregory and ask his forgiveness. After assuring the penitent monarch not only of his forgiveness, but

also of that of Heaven, the Saint solemnly asked him, "Where are the Lambs of God?" The dismembered corpses of the martyrs, which had been scattered in the fields, were

now by the king's orders reverently collected and accorded honourable burial, and over the place of their sepulture St. Gregory watched and prayed all that night. During his vigil there appeared to the holy man a wonderful and glorious vision which was explained to him by an angel who also commanded him to raise a church over the sacred relics. The spot is now occupied by the monastery and cathedral of Etchmiadzin, the seat of the Catholicos or Primate of the Armenian Church. Of this See St. Gregory was consecrated first Bishop by Leon-tius, the Bishop of Cesarea; and owing to this circumstance, it long remained customary for the Primates of the Armenian Church to receive investiture at the hands of the succeeding Bishops of the Capital of Cappadocia. This hierarchical arrangement is, however, entirely unconnected with the Armenian Patriarch of Constantinople, who, in ecclesiastical rank, is only a Bishop. But as the subject races of Turkey have always been classified by the ruling race according to their religions, and governed in all their internal affairs by their own ecclesiastical chiefs, the Armenian Bishop of Constantinople, in his capacity of political head of his community, holds practically a more important position than his spiritual superior, the Catholicos of Etchmiadzin, who, as he resides outside Ottoman territory, has no authority in secular matters.

Although missionaries of the Dominican Order had found their way to Armenia as early as the fourteenth century, it was not until the sixteenth that Roman Catholicism obtained a secure footing in the country, its successful establishment at the latter period being due to the efforts of the Jesuits who, after the triumph of the Reformation in the West, were sent by the Pope to "carry into the birthland of Protestantism

Uniate
Armenians.

the revenge of Catholicism.”¹ There are, however, at the present day but few adherents of the Papacy in Greater Armenia save in Erzeroum, Naketchivan, and other large towns, the greater number being found in Lesser Armenia. A considerable section reside also in the capital where they form the higher and wealthier class of the Armenian community. These Uniates, or “United” Armenians as they are termed, have retained in their ritual the use of the mother tongue, and also certain forms of worship used in the Gregorian Church. It must, however, in justice be admitted that the perversion of this section of the Armenians has in no way lessened its patriotism, but on the contrary, has enabled it to confer immense benefit on the nation. Under “Uniate” auspices a literary and educational propaganda was set on foot in the seventeenth century which has had great results and continues to the present day. The pioneer of the movement was Mekhitar, a native of Sivas, the ancient Sebaste or Ancyra, in Galatia. His zeal having exposed him to persecution in his own country, he removed to the Morea, then in the hands of the Venetians, where he established a small brotherhood of fellow-workers. Taken prisoner and enslaved by the Turks, he escaped with a few followers to Venice, where he obtained the grant of two small islands in the lagoons. On one of these he established the still flourishing monastery of St. Lazarus, in which he set up a printing press for the production of religious works in the Armenian tongue. An immense number of books on historical, educational, and religious subjects have been, during the past two centuries, and still continue to be, printed in the monastery and disseminated among the Armenian nation. The demand for native literature has increased with every year, and the Mekhitarist Brothers, when I visited their island ten years ago, had at work five printing presses, their compositors

¹ Stuart-Glennie, *Europe and Asia*, Int., p. 57. It was from Armenia that, about the sixth century, the so-called Paulician heretics, the early church reformers, came to Europe.

being Venetians who know nothing of the Armenian language, but have become most expert in setting up the type. At St. Lazarus, and also at Vienna, Armenian journals are published which find their way not only to Armenia, but also to the various communities of Armenians scattered throughout Turkey, Persia, India, and the East Indies,

This Armenian "Society for the Propagation of Christian Knowledge" also maintains a college for literary missionaries who in the course of their travels as colporteurs through the highlands of Haiasdan collect valuable manuscripts relating to the past of the country which are made the bases of national histories. Patriotic ideas have, indeed, always been inculcated by this society in their educational work, and the Armenian National Hymn, composed, I believe, by Mekhitar, commemorating Vartan's heroic defence of his country against the Persians in 451, continued to be sung in the Armenian schools until a few years ago, when its use was forbidden by the Turkish authorities. The Armenian Bible, separate books of which had been from time to time printed, was first issued entire by the Lazarist Press in 1805; and the thoroughness of the work bestowed upon this translation has, I am informed, obtained for it the title of "Queen of Versions." The Old Testament contains three apocryphal books—"The Testament of the Twelve Patriarchs," the "Book of Jesus the son of Sirach," and the "History of Joseph and his wife Asenath." The last named is extremely rare, and has never, so far as I am aware, been printed in any European language. The New Testament includes an "Epistle of St. Paul to the Corinthians," and an "Epistle of the Corinthians to St. Paul."

The
Armenian
S.P.C.K.

In point of doctrine, there is but little difference between the Greek and the Armenian Churches. Though the latter is strictly speaking Orthodox—*i.e.*, in communion with the Churches of Russia and Constantinople, it was not represented at the Council of Chalcedon. The Gregorians perform

the rite of baptism by triple immersion, and accept the articles of faith as promulgated by the Seven Œcumenical Councils, but reject the Western addition of the *filioque* to the Nicene Creed, and deny the distinctive doctrines of the Church of Rome. The Liturgy in use is said to date from the first century, and to have been adapted from that originally used by the early Church of Jerusalem. It was remodelled by St. Gregory, who introduced into it the Nicene Creed with the comminatory clause, and a conclusion of his own. As regards the future life, although the doctrine of Purgatory is not explicitly taught by the Church, the numerous funeral prayers and the masses performed for the souls of the departed testify to a practical belief in an intermediate state. Popular belief is, however, somewhat vague on this point ; for while it is denied that any save the Virgin Mary and Elijah (Elias) have yet seen the face of God, the aid and mediation of Saints and Martyrs is invoked as in the Latin and Greek Churches. An Armenian funeral custom observed in Cappadocia seems to present in addition a curious blending of ancient Greek with modern Turkish usage. Every person sets aside, according to his or her means, a sum of money or the value of certain household goods to be distributed at death to the poor in order to ensure their prayers for the soul's repose. This bequest is termed "toll money," or "passage money," and its recipients engage to offer every day, for three days, prayers accompanied by genuflexions for the free passage to Paradise of the deceased, and that he may not be hindered on the way thither by the various toll-takers who guard the roads to heaven. If this precaution be not taken, the soul, it is believed, will be harassed by those celestial officials, and will not find eternal bliss.

The fasts and feasts of the Armenians also coincide with those of their Greek neighbours save for the addition of ten national saints' days to the already very large number included in the calendar of the Orthodox Church. The fasts

are, however, observed by the former with varying severity, three degrees of self-mortification being observed, termed respectively *bakh*, *dzom* and *navagatik*.
Fasts and Feasts. In the first, meat, fish, eggs, cheese, and other dairy produce are abstained from ; in the second, nothing is eaten until sunset ; and the third signifies total abstinence from food. Neither shell-fish nor olive oil are partaken of during Lent, and, as in the Greek Church, no indulgences are granted by the clergy for disregarding these ordinances, save in cases of serious illness.

The internal arrangements of the Armenian Churches differ in some particulars from those of the Greek and Latin. The **Armenian Churches.** floor of the chancel, or sanctuary, is raised several feet above the rest of the edifice, and the altar is again raised above that of the sanctuary. At certain intervals during divine service, and during the whole of Lent, a curtain conceals both chancel and altar from the congregation, while a second and smaller curtain screens, save during the celebration of the Eucharist, the altar alone. As in the Romish Church, the Host remains perpetually in a tabernacle on the altar, and before it tapers burn continually. There are no stalls in the choir. During the celebration of Mass, the assistants agitate a curious instrument in the form of a cross set with jangling rings, and resembling the Egyptian *sistrum*. The inferior officiating clergy sit, in Oriental fashion, on mats or rugs spread on the floor, the Bishops and dignitaries only being provided with chairs. Except in the town churches, there are also no seats provided for the congregation, who sit either on the matted floor or on cushions they carry with them.

As in the Greek Church, the superior clergy, who are termed *Vartabeds*, belong to the monastic section of the priesthood.

Armenian Clergy. The *Derders*, or inferior clergy, enjoy no social rank, but live in the country, like peasants, and, in the towns, as do their neighbours the artisans and craftsmen. The *Derders* are

allowed to be "the husband of one wife," and the higher clergy, though they may have married before entering the Church, must at the time of their ordination, be either bachelors or widowers. The office of Derder is usually hereditary, as in the Russian Church ; and though a son of one of these parish priests may, before he is called upon to succeed his father, be engaged in a lucrative calling, he is obliged to relinquish it in order to take upon himself the sacred office, for which he is often as unfitted by education as by inclination. On the whole, however, the Armenian clergy, though not more highly educated than their Greek brethren, may be considered morally their superiors, being, it is said, less avaricious, and having never, as too often the Greek clergy, sided with the Porte against their fellow Christians ; for the Armenian Church has always been synonymous with Armenian patriotism.

The site of the ancient Metropolitan Church and monastery of Etchmiadzin, already referred to, is now Russian territory.

Monastery of Etchmiadzin. The monastery was formerly celebrated for its extensive and valuable library, which, at the present day contains but some seventeen

or eighteen hundred volumes, consisting chiefly of Armenian MSS. Among the relics treasured here are "the lance that pierced the side of Jesus," said to have been brought to Armenia by the Apostle Thaddeus ; a piece of the true Cross, presented to Tiridates by Constantine the Great ; the head of St. Ripsimeh, and the hands of St. Thaddeus, of St. Gregory, and of St. James of Nisibis. St. James was the finder of the remains of Noah's Ark, which he presented to the Fathers of Etchmiadzin. Climbing one day in contemplation the steep sides of Ararat, the Saint, overcome with fatigue, laid himself down to rest, when, in a vision an angel appeared to him pointing out the spot where the fragments of Noah's vessel lay concealed. Many strange legends are current among the Armenians concerning this centre of their national cult. One of these relates that on the spot where now stand

the church and monastery rose three rocks forming the points of a triangle, under each of which was a cavern whence issued mysterious beings giving replies to questions after the manner of the Oracles of Delphi. But Jesus Christ having decreed that His Name should be honoured in that place, descended in person from Heaven, and, taking the Cross on which He suffered, struck a blow on each of those rocks which forthwith, together with the caverns and their tenants, disappeared from the face of the earth. Another version of the legend states, however, that Christ permitted spirits of the earth to retain their abodes in the cavities of the rocks on which the convent is built in order that they might serve the holy men, its inmates, as slaves and drudges; and here, accordingly, they still perform their allotted tasks, to the no small easement of the serving brethren.

The Armenians, in common with the rest of the Christian world, have adopted Nicholas of Damascus' identification of their Mount Massis, "the Mother of the World," with the Ararat of the Deluge. According to Lenormant,¹ however, the word Ararat, or Ararad, originally signified not the mountain peak of Massis only, but the whole of the district watered by the Araxes, whose inhabitants are termed by Herodotus, Alarodians. St. Jerome, too, applied this term exclusively to the plain at the foot of the mountain. The story told by Berossos of the stranding of the ship of Xisouthros, as also the Koranic version of the story of Noah and the Deluge² and other traditions localises the mountain-peak on which the vessel rested in Kurdistan to the south-west of Lake Van; and the Chaldean epic poem of Ourouk describes the Ark as resting on the mountains of Nizer, also in this region; while the inhabitants of Cappadocia claim for their Mount Argæus

¹ *Origines de l'Histoire*, tom. ii, 1 partie, p. 2, etc.

² Mohammed, on the other hand, makes Noah disembark at El Djoudi, which he calls "the Kurd Mountain," situated to the west of Lake Van. *Loc. cit.*, p. 5.

the honour of having been its resting-place. The mountain of Massis, or Ararat, which is also termed by the people of the neighbouring Erivan *Mouthen Aschkark*—the “World of Darkness,” appears to have been from the remotest antiquity invested by the inhabitants of the surrounding country with a supernatural character, easily accounted for by the frequent volcanic disturbances which have from time to time changed its aspect. As the Greek Gods were located on the Thessalian Olympus, so the summit of Massis has been regarded as the abode of infernal beings whose mysterious proceedings caused the awe-inspiring convulsions which seemed to shake the mountain’s very foundations.¹ On the introduction of Christianity, the location of the resting-place of the Ark on this already sacred mountain endowed its reputedly inaccessible peak with new mystery; and the traditional first treading on its soil of the second father of the human race constituted the adjacent country a holy land. A ravine which penetrates deeply into the heart of the mountain formerly held the village of Arghouri, destroyed by an earthquake in 1846, above which, at an altitude of 6,000 feet above sea level, stands the monastery of St. James.

Monastery
of St. James.

Here it was, according to the local legend, that Noah planted his vineyard, and the monks still show the withered roots of a vine rendered sterile by the divine malediction, the juice of its fruit having caused the “Just One” to fall into the sin of drunkenness. The monastery is held to occupy the spot on which “Noah builded an altar unto the Lord,” when the

¹ In an ancient Armenian poem, the hero-king, Artaxes, in his anger thus addresses his son Artabazes :—

“If, when thou follow’st the chase, thou approachest the mountain,
great Massis,

There shall the Famous Ones seize thee, and bear thee away upon
Massis;

There shalt thou bide, and for ever be hid from the gladdening
sunshine,”

and, according to the story, this prince actually disappeared in a hole at the base of Massis. Dulaurier, “Chants Populaires de l’Arménie,” *Revue des deux Mondes*, April, 1852.

Lord made a covenant with him "and every living creature." A bent and stunted willow growing just above the site of the ruined village is accredited with having grown from a fragment of the Ark which had there taken root. Not far off is the "grave of Noah's wife"; Erivan, the name of which town signifies "First Seen," lies to the north; while Naketchivan was the city founded by the patriarch on his descent from the mountain. It is also related that the Three Wise Men of the East, one of whom, Gaspar, is held to have been an Armenian, were on Mount Massis when they perceived the Star, and started thence for "the place where the young child lay."

The Armenian Paradise-tradition locates the Garden of Eden on the present site of Erzeroum. This fact is the more curious and noteworthy seeing that the Oriental Paradise-stories extant are, according to modern theories, all derived from actual traditions of early settlements of the founders of civilisation in Egypt and Chaldea, and that among the Chaldean Paradise legends was one pointing distinctly to a northern location.¹ Reland and Brugsch² have pointed out that in South-western Armenia and in the neighbourhood of Erzeroum four great rivers have their sources—the Phasis or Araxes, the Kyros, the Euphrates, and the Tigris. Mr. Curzon has remarked³ that from a certain spot on a rocky mountain 10,000 feet above sea level, and only three hours' distant from Erzeroum, may be seen "the sources of the Euphrates, of the Araxes, and of another river which falls into the Black Sea near Batoum." And it has been shown by Delitzsch that the Euphrates and Tigris are certainly identical with the Euphrates and Hiddequel of the Hebrew variant of the

¹ Stuart-Glennie, *Traditions of the Archaian White Races*. Trans. Roy. Hist. Society, 1889.

² *Persischen Reise*, Bd. i. s145 eh sey.

³ *Armenia*. The river thus vaguely indicated is evidently the Tchorouk, the ancient Acampsis.

Chaldean tradition.¹ A local Moslem tradition also relates that the flowers of Paradise bloomed in luxuriant splendour in this now barren region until the time of Khosref Purveez. This mighty Persian monarch was, it is related, one day encamped with his army on the banks of the Euphrates when a messenger arrived from the Prophet Mohammed, then only an obscure pretender, offering this magnificent sovereign his protection if he would renounce the faith of his fathers and embrace that of Islam. Khosref Purveez threw, in derision, the Prophet's missive into the river, when the bounteous stream which had hitherto bestowed wealth and abundance on the country, shrank into a narrow channel, refusing to fertilise any longer the earth, and all the vegetation on its banks forthwith withered. Cold, drought, and barrenness have ever since been the result of the Persian king's impiety; and not this only, but the days of his kingdom were from that moment numbered, and a few years afterwards the blacksmith's leathern apron, the standard of the Persians, fell into the hands of the Prophet's general at the battle of Kudseah.

So much for the legend. Some "Flowers of Eden" Erzeroum may, however, still claim to "inherit," for on the mountain sides in the vicinity of the town flourish several plants, almost, if not quite, unknown elsewhere. Among these the

Flowers of
Eden.

Ravanea coccinea—the Armenian name for which is *Jotn Yegpair*, or "Seven Brothers' Blood"—is perhaps the most interesting and beautiful. It is a parasite of the wormwood, and its lily-like blossom and stem, for it has no leaves, appear to be covered with crimson velvet. The *Morena Orientalis*, locally called *Aravelian Draghik*—"Flowers of the Sun," has something the appearance of a thistle with flowers growing closely all up the stalk, and its scent resembles that of the honeysuckle. Another of these rare and curious plants, locally called "Wild Grapes," or "the grape-like," has a

¹ *Wo lag das Paradies?* p. 171.

tough carrot-like root about two feet long, with leaves like bunches of tussock grass, and under them drooping bunches of grape-like globes, each containing a seed. These, however, are poisonous.

Very curious and interesting are also current Armenian legends relating to the Creation and Fall of Man. According to one of these, God took earth from seven mountains and water from seven rivers to make the clay wherewith he fashioned the body of Adam. When God the Father had

**Legends of
the Creation
and Fall.**

thus begun the work of creation, God the Son took charge of his maintenance, and God the Holy Ghost breathed into him the breath of life. God loved Adam, but (Lucifer) the Chief of the Angels was jealous of this preference. "What," cried he, fuming with rage, "is it possible that this plaything of yesterday is preferred to me?" And so wrathful was he that he refused to present himself before the Almighty on the day when it was his turn to serve and adore Him. This rebel and his sympathisers were in consequence precipitated from the highest heaven and transformed into demons. Those among them who stopped midway in air, as the good angels began to sing the old Armenian (!) hymn of the *Guetzo*, received the name of "suspended demons." Satan then swore to compass Adam's fall. Under the form of a serpent he approached him, and persuaded him to eat of the forbidden fruit. The sun set for the first time on the expulsion of the First Man from Paradise. He who had never known darkness groped about for some time in the gloom, beside himself with terror. At last he fell asleep, and saw in a dream Christ on the Cross. Awaking with a start, he cried, "O Cross! come to mine aid." He was weeping in the darkness when Satan came to him, and offered to recover the light for him on condition that he placed his hand on a stone and pronounced the words, "Let those who may be born of me be thine." As soon as Adam had accepted this condition, the darkness became deeper, and to this day the Armenians

call the darkest hours of the night *Atama Mouth*—the “Darkness of Adam.” But Satan encouraged his victim by assuring him that the night was drawing to an end, and ere long pointed to the shimmering edge of the rising sun on the threshold of the East. Since that day a star has shone towards morning and is called Lucifer. Satan hid in the Jordan the stone on which Adam had sworn; but Christ was baptised on that very stone and it shivered to dust beneath his feet.

Adam, driven from Paradise, was devoured with rage. He wished to revenge himself on the serpent, on his wife, and on God. But being powerless to reach the

The “Flight
of Eve.”

other two he approached, under cover of the darkness, Eve, who sat at the foot of a wild fig-tree weeping, and brutally assaulted her. Eve, terrified, fled away, and hid herself in a deep forest where she lived among the apes, and there Cain was born.¹ Adam, wearying of his solitude, went to seek his wife and promised never again to ill-use her. Eve wept, and Adam consoled and embraced her, and Abel was the fruit of this reconciliation.

“Thou didst love me when I could lay at thy feet Eden and all its delights,” said Adam to his wife on the following day. “What are thy feelings towards me now that, from a king I have become a beggar?” Eve replied, “I love thee still.”

But the Serpent could not leave Adam in peace, and from behind a bush where he lay hidden, he hissed, “She loves thee because there is none other.”

One day Eve called to her Cain and Abel, who, still little children, were playing on the grass. Holding out an arm to each she said, “Bite them, I command you.” The elder boy bit till he drew blood; but Abel impressed a loving kiss on his mother’s arm. Then said his mother to Adam, “Our Cain will be a wicked man.” Both parents loved Abel dearly. Cain being jealous of their partiality, wished to

¹ This “Flight of Eve” is also a prominent incident in the Moslem Story of the Fall.

kill his brother, but knew not how. Satan therefore took the form of a raven, picked a quarrel with another raven, and in Cain's presence, cut its throat with a sharp black stone. Cain picked up the stone, hid it in his girdle, proposed to Abel a walk on the mountain, and with it there cut his brother's throat.

It may truly be said that the attitude of the Porte towards the various creeds professed by its Christian subjects has ever been one of quite exceptional tolerance.

**Turkish
Tolerance.**

This statement may be challenged by reference to the numerous massacres of Christians which have from time to time sullied the pages of Ottoman history. It must, however, be borne in mind that such massacres have almost invariably been preceded by insurrectionary movements ; and Greeks, Bulgarians, and Armenians were massacred, not because they were Christians, but because they either were in reality, or were suspected of being, rebels against the authority of the Porte. One striking proof of this truth is afforded by the non-molestation of Catholic, as distinguished from Gregorian, Armenians during recent massacres, the former having never been, like the latter, concerned in revolutionary proceedings.¹ The opposition raised against the passing of a Roman Catholic procession through the streets of Westminster will be fresh in the public memory. And the following translated extract from a newspaper account of a similar ceremony in Turkey may serve to illustrate the present conciliatory attitude of the Sultan's government towards its Christian subjects:—

“ On Sunday last took place the annual procession of the *Corpus Domini*. The brilliance of the fête was heightened

¹ I have just read in a Salonica newspaper that the whole surviving Armenian populations of the villages of Deurt Yol, Euzerli and Odjakli, whose inhabitants suffered so cruelly during the massacres of 1909, are disposed to abandon the native Gregorian church and join the communion of Rome. More than two hundred families have already taken this step, and their example will, it is anticipated, be followed by the conversion of two thousand more.

by the presence of Monseigneur Sardi, and all the Catholic colony of the neighbourhood assembled in the pretty church to see and hear its first pastor. Towards five

A Romanist
Procession.

o'clock the procession emerged amid a vast concourse of spectators who lined the way on either hand, the sacred *cortége* marching to the music of liturgical chants and of the band of the Salesian fathers. In front walked the school children, after them the faithful, then the clergy and notables of Makrikeuy, while in the rear Monseigneur Sardi, surrounded by the clergy, bore the Holy Sacrament. Perfect order was maintained by the Police with a degree of tact which did honour to the force. And for the space of an hour the procession traversed the gaily-decorated streets of the quarter which had been newly gravelled for the occasion by the orders of the worthy and ever-courteous president of the municipality, Sherif Effendi. Such ceremonies leave a pleasant impression in a country like Turkey where everyone is free to practise his own religion according to the dictates of his conscience."¹

¹ The *Stamboul*.

CHAPTER IX

JUDAISM IN TURKEY

THE two sections of the Sefardim and the Ashkenazim into which the Hebrew race, as mentioned in a previous chapter, is divided, observe in their ritual certain differences, the chief of these being in the character of the trope or chant, and the music used in the services of the Synagogue generally. With the former these have retained their original archaic small compass and monotony, while with the latter the music has become greatly modernised. The liturgy also presents some minor points of difference, though its main features are identical, as are also the rules as to food and, with some slight variations, in which the Sefardim show themselves the more liberal, as to Sabbath observance. Ottoman Jews, however, whether Sefardim or Ashkenazim, differ considerably in their religious beliefs and practices from their co-religionists in Western Europe. For not only are they the most bigoted adherents of the *Talmud* to be found anywhere, but they also observe many rites and usages peculiar to themselves.

The *Talmud* is held by its devotees to be the perfection of divinely revealed wisdom, the consummation of all moral and religious teaching, the absolute

The *Talmud*. and unchangeable Law delivered to Moses, and during long centuries orally transmitted, unimpaired and unabridged, through a succession of holy men. For its better security this peculiar "Sacred Book" was, however, in later times committed to writing; and the Eastern Rabbis are the present masters of this sophistical and to a great extent cabalistical learning which includes, intermixed with many beautiful sentiments, lofty moral principles, and apt illustrations, much that can only be regarded as

degrading superstition and meaningless ritual. The *Talmud* also inculcates belief in the Manichean doctrine of the existence of good and evil spirits who interfere in and control the affairs of mankind. The atmosphere is held to be peopled by a host of invisible malevolent beings termed *Shedim*, a word calculated to inspire fear and horror, and which is never pronounced, the euphuism "those without" being used in its place.¹ It may indeed be no exaggeration to say that the rabbinical writers have converted the pure monotheism of Moses and the Prophets into a paganism equal—in its adoration of holy men and angels, its propitiation of demons and consequent magical practices, and its rigid observance of times and seasons, fast, feast and Sabbath days—to that which is practically the cult of the most ignorant Christian populations of Southern and South-eastern Europe.

As might be expected from the foregoing, the Jews of Turkey are, in the matter of "clean" and "unclean" food, particularly strict, and the preparation of every article of consumption is regulated by a variety of strange and complicated formulæ. Rules relating to the order in which certain kinds of food may be eaten are also strictly observed. Cheese, milk, or butter, for instance, must not be partaken of after meat has been eaten until six hours have elapsed, though meat may be eaten immediately after such dairy produce. In order also to carry out more rigidly the forced interpretation given to the Mosaic ordinance, "Thou shalt

"Clean" and
"Unclean"
Food.

food, particularly strict, and the preparation of every article of consumption is regulated by a variety of strange and complicated formulæ. Rules relating to the order in which

¹ This expression is identical with that used by the Greeks—*Τα ἔξοτικά*. According to the Rabbis, these malevolent demons are so numerous that "they stand around us like the trench around the garden bed," and are so frightful in appearance that, if power were given to see them, no creature could withstand the sight. "Everyone of us," says Rav Huna, "has a thousand on his left hand, and ten thousand on his right." And Rabba exclaims that "Want of room at the sermon is caused by them, the wearing out of the Rabbi's garments is caused by their rubbing against him, the bruised legs are caused by them!"

not seethe a kid in his mother's milk," the utensils used for cooking and serving meat and milk must be kept strictly separate, and bread made with milk must be baked in loaves of a special shape lest it should inadvertently be consumed with meat. The Mosaic ordinances with respect to the fasts and feasts as contained in the Pentateuch are also supplemented by numerous other observances enjoined by the "traditions of the scribes." This Oral Law requires, for instance, that every single day appointed by Moses as a holiday shall be supplemented by another, to be observed with equal strictness; it has also added other fasts and feasts to the number originally commanded, and regulates every detail of ritual by which all these ordinances are to be accompanied. No article of food which has not been specially prepared for consumption on a feast day may be eaten on that day, however great the necessity, even eggs laid on that day may not be used until the morrow. All sorts of extraordinary quibbles and evasions are, however, set forth in the Rabbinical books in order to enable men to comply with the letter of the law while avoiding inconvenience to themselves. The observance of these numerous fasts and feasts, and especially of the latter, often proves a real hardship to the poor who, besides being obliged to refrain from work, are compelled to procure in honour of such festivals luxuries they can ill afford.

The Sabbath day is, of course, most rigorously observed by the Jews of Turkey. It is also personified by the Rabbis under the name of "The Adoration of the Sabbath Day. Queen" or "The Bride"; its advent being greeted with the cry, "The Bride cometh! The Bride cometh!" And in one of the Pentecostal prayers the Sabbath is glorified as follows: "It is the end of all work, above and beneath, it is accounted the seventh among the days, the first convocations of seasons, holy to the Lord of Hosts, a glorious holy Sabbath to those who rest thereon; it redeemed the first created man from judgment; he chanted

a hymn, and appeased the wrath of God." The incidents last referred to, which are not mentioned by Moses, are related at length in the traditions of the Rabbis, and seem to throw some light on the origin of the idolatrous character of the reverence paid to the Sabbath by the Talmudic Jews. At the seventh hour of the day, according to this authority, on the eve of the Sabbath—*i.e.*, about one o'clock p.m. on Friday—the first Adam was introduced into Paradise by the ministering angels, who sang his praises. But "between the suns" on the eve of the Sabbath—*i.e.*, between sunset on Friday and sunrise on Saturday—he was driven out and went forth, and the angels lamented in the words, "Adam being in honour, abideth not; he is like the beasts that perish." The Sabbath day then came and interceded for Adam. "Lord of the Earth," it said, "in the six days of the creation nothing in the world was slain, and wilt Thou begin with me? Is this my sanctification, and my blessing, as it was said, 'And God blesseth the Seventh Day and hallowed it.' " Therefore by the intercession of the Sabbath, Adam was delivered from hell. And when he saw the power of this Day he said, "It was not for nothing that the Holy One—whose name he blessed—hallowed and sanctified it." So he forthwith chanted, in praise of the Sabbath, Psalm xcii, which, according to Rabbi Ishmael, was forgotten in the generations that followed until Moses came and restored it. Another version of this legend adds that the Sabbath protested against the honour paid it by Adam with the words, "Dost thou sing hymns unto me? Rather let us both sing hymns to the Holy One, whose Name be blessed."

On Friday evenings, large numbers of men dressed in their Sabbath raiment may be seen congregated on the *Meidan*, the Common, outside the Vardar Gate of Salonica, murmuring their prayers before proceeding to the service in the synagogue which ushers in the Sabbath. Arrived at

The Eve of
the Sabbath.

home the father and sons find the Sabbath lamp lighted, and the table laid ready for the evening meal with the customary salt, wine, and couple of loaves. His ablutions performed, the housefather recites part of the second chapter of Genesis, and then pronounces the doxology, "Blessed art Thou, O Lord our God, King of the Universe, who hast created the fruit of the vine," gazing meanwhile on the Sabbath lamp, as the *Talmud* declares that "if, during the week, a man has lost a tenth part of his eyesight, he may recover it by looking at this holy light." A curious ceremony now follows, which illustrates one of the strange beliefs which the Jews entertain respecting the prophet Elias. Taking in his hand a cup of wine, the man makes the tour of the dwelling, and drops some of its contents on the floor of every room with the words, "Elias the prophet! Elias the Prophet! come to us quickly with the Messiah, the son of David!" This invocation they believe to be so acceptable to the Prophet that every household in which it is uttered is placed under his special protection and blessed with the blessings of increase.

The great annual fasts observed by the Jews occur between the fourth and seventh Hebrew months, the three weeks intervening between the fasts of the fourth and fifth months being periods of mourning, during which no marriages are celebrated.

Fasting.

From the first to the eighth day of the latter month, the month of Ab, the Talmudist Jews abstain from meat and wine, and on the ninth day they abstain even from drinking water. Before sunset on the eve of this day, on which is commemorated the taking of Jerusalem and the destruction of the Temple, the head of every household, seated on the floor, eats the "meal of mourners"—bread strewn with ashes—and then repairs to the synagogue, the service appointed for this occasion, as well as for the following morning, consisting chiefly of chanted laments for the lost glory of Israel and plaintive aspirations for its restoration.

On the day of Atonement, which is kept on "the tenth day of the seventh month," the Jews also in a similar degree "afflict their souls," and abstain at the same time from all manner of work. In the evening the head of the house performs the ceremony of atonement, first for himself and subsequently for each member of the family in turn. For every man or boy a cock is provided, and for every girl a hen. The father, holding the bird by the legs, repeats part of the 107th Psalm, and the two verses from Job, "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, 'Deliver him from going down the pit, I have found a ransom.'"¹ Swinging the cock round over his head, he continues, "This is my substitute, this is my commutation; this cock goeth to the death in order that I may be gathered, and enter unto a long and happy life and into peace." When the whole of this formula has been thrice repeated, the man lays his hands on the cock as in the action of sacrifice. He then proceeds to perform the same ceremony for the members of his family in turn, slightly varying the words to denote the respective persons. At the conclusion of the act of atonement mention is made of departed parents, for whom prayers are offered. At Salonica the Jews also on this day perform the strange ceremony of casting their sins into the sea, and the crowds who flock to the quay look anxiously across the bay for the Messiah who, according to local tradition, will arrive in that city from the East on the day of Atonement.

The double festival of the Passover and the feast of Unleavened Bread is the first great event of the Hebrew religious year, and its observance by the Ottoman Jews is accompanied by a most elaborate ceremonial, the "search for the leaven," which precedes it, being carried out by the

The Day of
Atonement.

The Feast
of Passover.

¹ Chap. xxxiii, 23, 24.

house-father according to the minute directions given in the *Talmud*. At the conclusion of the Passover supper the house doors are thrown wide open, and for a few minutes absolute silence is observed, as it is at this moment that the advent of Elias may be expected, for whom a glass of wine has been set aside at the table.

The beginning of the Feast of Tabernacles is observed five days after the Fast of the Atonement. In the interval, the booth, or arbour, which is its chief feature, is erected on the terrace which forms part of every Eastern house, all the family taking part in the work of construction. The walls and roof are lightly built of branches or reeds, as the stars must be seen through them ; and the booth is usually just large enough to contain a table at which the household can be accommodated. No work is done on the two first days of the feast save the necessary cooking ; so while the pater-familias and the children are busy building the tabernacle on the terrace, the careful housewife is occupied in the kitchen preparing special cakes for the festival. On the eve of the feast it is customary for all to attend a special service in the synagogue. On returning home the family gather for the first time in the tabernacle, and offer prayers and praises. The evening meal, of which all the household partake together, is then spread ; but before sitting down to it, the father takes a cup of wine in his hand and recites a prayer over it. He then tastes the wine, the cup is handed round, and all drink from it in turn. The two wheaten loaves which stand on the table covered with a napkin are then blessed, cut up, and the pieces distributed. On the morning of the next day, which is the first day of the feast, all again repair to the synagogue, the housefather carrying in his hand a citron, with branches of palm, myrtle and willow. The service on this occasion is singular and interesting. During the chanting of one of the prayers called *Hallel*,

the men wave the branches over their heads from right to left and from left to right, backwards and forwards and in all directions.

As Moslems and Jews visit Christians of their acquaintance on the occasions of their chief national and religious festivals, the latter return the compliment on the

The Booth. days of the principal Moslem and Hebrew holidays. Such visits are more especially *de rigueur* among people holding official positions, and are a great tax on the time and often on the patience, of the foreign Consuls, as also of their wives. On one occasion when I accompanied a French *Consulesa* to a Jewish house on the afternoon of this festival, I saw the citron and palm branch displayed on a side table in the *sala*, and was informed that the possession of a specimen of this fruit by each family was considered so necessary to the due observance of the feast that, when it was scarce in Turkey, large sums were expended by the wealthy for consignments from abroad, and distributed to the poor. Being invited to visit the tabernacle, we were conducted up a little attic stairway to the terrace, passing on our way through a large airy kitchen with its arched cooking apparatus on one side, and on the other rows of well-scoured copper pans of various shapes and dimensions ranged on shelves against the newly limewashed walls. The booth, however, struck me as a rather mean construction, being composed not, as I had expected, of "boughs of goodly trees, branches of palm trees, and boughs of thick trees and willows of the brook," but almost entirely of long withered looking reeds from the vast marshes which border the river Vardar (the ancient Axios) a few miles from the city.

Nor do the Eastern Jews, strictly as they observe the ritual of their religion generally, literally "dwell in booths seven days." For though to sleep in the tabernacle is held to ensure all manner of blessings, so great in these regions is the dread of malaria that an occasional siesta is alone ventured,

on under its roof. And, in reply to our various inquiries, we gathered from our hostess and her daughter—who, dressed in their rich and brightly coloured native costume, had accompanied us—that it was deemed sufficient to sup under its shelter during the duration of the festival. But, the booth apart, a more gorgeous banqueting-hall could hardly be imagined. Above, the star-spangled canopy of an Eastern sky; behind and around, the roofs, domes, and minarets of the city, its upper part bounded by the citadel of the Seven Towers and the old battlemented walls; and before us, the broad expanse of the land-locked bay, on the distant shores of which loomed the dark mass of Olympus and the Cambunian hills.

The feast of Purim, or “The Lots,” commemorates the confounding of Haman’s devices against the Jews and the triumph of Mordecai, as recorded in the book of *Esther*. It

The Feast
of Purim.

derives its name from the circumstance of Haman having cast lots to ascertain which day in the year was the most unlucky for the Jews, in order that he might the more easily carry out his designs against them. The two “days of feasting and joy of sending portions to one another, and gifts to the poor,” are preceded by one of fasting and propitiatory prayers in the synagogue, because Esther and all the Jews of Shusan fasted for three days before she ventured to present her petition to Ahasuerus the King. On this day the whole of the book of *Esther* is read aloud to the congregation from a parchment roll called the *Megillah*. An extraordinary importance is attached to this book, the reading of which on this occasion must be performed, or listened to, by every member of the community, man, woman, and child. The well-known Hebrew commentator, Maimonides, declares of it that “all the Books of the Prophets and all the Hagiography except the roll of *Esther* shall pass away in the days of the Messiah; but the last is as perpetual as the five Books of the Written Law, and the constitution of the Oral Law, which shall

never cease.”¹ At the conclusion of the reading, blessings are pronounced on the name of Esther and Mordecai, and curses on those of Haman, Zeresh, and their sons. The two days of Purim are consecrated to feasting and rejoicing, all labour, fasting, and sorrow being forbidden. For, according to the Talmud, “A man’s duty with regard to this festival is that he should eat meat and prepare a suitable feast according to his means, and drink wine until he be drunk and fall asleep in his drunkenness.” Rabbinical writers have also decreed that “a man is bound to get so drunk at Purim as not to know the difference between ‘Cursed be Haman’ and ‘Blessed be Mordecai,’” and that this injunction was literally carried out by the Hebrew Fathers will appear from the following little Talmudist story.

“Rabba and Rabbi Zira were celebrating their Purim entertainment together when Rabba got so drunk that he arose and slew Rabbi Zira. On the following day he prayed for mercy, and his friend was restored to life. The next year Rabba again proposed to Rabbi Zira to keep Purim with him ; but the Rabbi replied, ‘No, my friend, miracles occur not every day !’ ”

¹ *Hilchoth Megillah*, translated in McCaul’s *The Old Paths*, pp. 53, 54.



ENTRANCE TO THE VALIDÉ MOSQUE, AK SERAI, WITH DRINKING FOUNTAIN

CHAPTER X

URBAN LIFE

URBAN life in Turkey presents many features not generally observable in the towns and cities of European countries.

Variety of
Races.

Many other States contain certainly mixed populations, the Austro-Hungarian Empire, for instance. There, however, the German, Bohemian, Polish, Hungarian, and other constituent elements inhabit for the most part separate territories, while in the Ottoman Empire the population of a town may be composed of as many as eight indigenous races, speaking as many different languages, and divided by the profession of three different creeds. In some few quarters the various communities are found living together but, as a rule, they inhabit separate localities. At the Capital, for instance, the Turks reside chiefly in Stamboul, at Nishan Tash, and on the Asiatic shore of the Bosphorus ; the Jews are found settled for the most part in Hasskeui and Kus Kunjuk ; the Phanar, on the South shore of the Golden Horn, is the seat of the Greek Patriarchate, though the Greeks also inhabit various parts of Galata, Pera, and the villages on the shores of the Bosphorus, in common with the Armenians and Franks. The Osmanlis are very numerous in the capital, but at Smyrna and Salonica they constitute but a comparatively small section of the population. Life in Constantinople and in the large seaport cities of the Ægean presents certain aspects not discoverable in the towns of the interior, where the population, though mixed, is of a less cosmopolitan character and social conditions generally are less affected by European influence. But even in these great cities these differences, so far as the vast mass of the inhabitants, and especially the Turkish section of them, are concerned, are superficial

and external rather than essential. For all the various communities, Moslem, Christian, and Jewish, of which these cosmopolitan populations are made up, live in separate quarters of the city, and their members, after transacting business with each other during the day—honestly or otherwise, according to their several codes of commercial morality—retire at sunset into worlds totally different, and divided from each other by impassable barriers of language, religion, tradition, and social custom ; the life and thought of a mere fraction of each section of the native races being in the least influenced by those of the foreigners with whom they come into daily contact. Moslem women and girls may, for instance, occasionally avail themselves of a tramcar when on an expedition, but the car itself is, in deference to Turkish prejudice, divided into two compartments, the women sitting apart from the men.

There has been during the past half century, owing to political friction, even less social intercourse than formerly between the Turks and their Christian subjects. Commercial and municipal affairs naturally bring members of all races into public relations with each other, and ceremonial visits are exchanged on the occasions of their national festivals between those holding official positions. In such intercourse there is, however, no mingling of the sexes ; the men call on the men and the ladies on the ladies. The Greek communities are also very exclusive, and their women rarely speak Turkish, as do the generality of Armenian women, whose customs and modes of thought, especially in the towns of the interior, approximate more nearly to those of the ruling race. Osmanli men certainly manifest little taste for the society of the native Christian women, though the generality of the better class Turks of the capital eagerly avail themselves of every opportunity of making the acquaintance of European ladies. Europeanised Turks also frequent the Pera *cafés* and hotels and cultivate the acquaintance of foreigners generally.



MARKET NEAR THE VALIDÉ MOSQUE

The upper class of Osmanli society at the present day may be said to consist almost entirely of the families of Government officials, military and naval men, and legal functionaries. For the Turks, generally speaking, have not hitherto shown themselves active or intelligent as business men, and venture little into speculative commercial transactions. One never, for instance, hears of them as bankers nor as members of companies formed for working mines, constructing railways, or any other enterprise involving risk, and requiring for its success business capacity as understood in the West. Finding the subject nationalities possessed of all the business qualities in which they confess themselves deficient, the Osmanlis have, ever since the conquest, fallen into the habit of using their subjects as tools, who acted, worked, and thought for them; and thus they appear to have finally lost the capacity of themselves fulfilling all the functions which should naturally devolve on a homogeneous people.

During the eighteenth century the Greeks may be said to have wielded an almost greater influence on the social, religious, and economic condition of the Balkan Peninsula than the Turks themselves. But the national movements among the subject races of Turkey during the succeeding century having inspired the Porte with a general distrust of members of these nationalities as State officials, their employment in such capacities gradually diminished, and during the late reign more posts in the higher Government departments were filled by men of Turkish descent than at any other period of Ottoman history. The recent change in the form of Government has, however, again fortunately led to the association of members of all races in the work of reconstituting the Empire.

One of the unusual conditions of civic life found in Turkey was created by what are known as the "Capitulations," concerning which a few words may not be here out of place.

In European States generally a foreigner therein resident is amenable to the laws of the country and enjoys no greater privileges or immunities than its natives, foreign embassies and consulates only being exempt from this rule. In Turkey, however, all European foreigners enjoy the same immunities as diplomatists in other countries. Their dwellings or business premises cannot be entered by the Ottoman police without the consent of their respective consuls, to whom notice must immediately be given in case of the arrest of one of their subjects, nor can a foreigner be tried for any offence before a native court unless represented by his consul, who is entitled to appeal against the sentence and its execution should he consider it unjust. All suits in which foreigners are alone the litigants are tried in their own consular courts, and between foreigners and Ottoman subjects in mixed courts at the sittings of which a representative of the consul must be present. The taxes and dues which may be levied upon foreigners are also regulated by treaty, and can only be increased with the consent of their Ambassadors. And as the postal system of Turkey falls so far short of European requirements, each European power has during the last half century been permitted to establish in the capital and the chief cities of the Empire its own independent post office.

The origin of this somewhat peculiar state of affairs dates back, it would seem, to Byzantine times, and has not arisen from the circumstance of Christians living in Moslem lands. During the ninth and tenth centuries many Latins settled in Constantinople, and in the 11th century the Comneni and Angeli, in order to secure the alliance of the great Italian States, encouraged the Italians of Amalfi, Venice, Genoa, Pisa and other cities to form settlements there, gave them commercial privileges, and allowed them to pay lower dues and taxes than the subjects of the Empire. Each of these mercantile communities was placed under an official sent

out from the mother city and styled Consul, Bailo, or Podestà, who, with the assistance of a Council, managed its judicial, administrative, and religious affairs. The Genoese colony located at Galata and Pera on the northern shore of the Golden Horn was even allowed to erect fortifications and became practically an independent republic known as "La Magnifica Comunità." Though this political independence was put an end to on the Turkish conquest of the city, the Sultans saw their advantage in protecting the commerce of the "Franks."¹ In 1540 capitulations were accordingly signed with Venice again recognising the authority of the "Bailo," as the head of the Venetian community had been termed; and similar treaties were made with England in 1675 and with France in 1740, corresponding advantages being secured by the Netherlands and other European States.

Now that the arbitrary rule of the Sultans has been replaced by a Constitutional government, signs are not wanting that Ottoman statesmen may ere long raise the question of abolishing these Capitulations and placing foreigners on the footing assigned them in other European states. But though there is a disposition on the part of foreign ambassadors to agree to a readjustment of the dues levied on imports from European States, some time will probably elapse before the Ottoman government will be able to point to such reforms in the procedure of their Courts of Justice and to such an organisation of their postal system as would justify them in asking European powers to forego the privileges secured by these ancient commercial treaties.

The *Esnafs*, or Trade Guilds, constitute an important feature of urban industrial life, especially at Constantinople,

¹ The true derivation of this term, applied in Turkey especially to Roman Catholic foreigners of Latin origin, appears to be from the Arabic *Frenk* or *Firenk* = "foreign." But by the Turks it has come to be generally confused with "French," this power having made its influence more especially felt in the country as the special protector of all the Christian nations of the Sublime Porte not represented by an Ambassador.

where representatives of all the various trades, crafts and callings practised in the Empire are to be found. Each Esnaf has in every quarter of the city and suburbs one or more *lonjas*, or lodges, presided over by several officers called respectively, according to their rank, *Sheikhs*, *Naibs*, *Oustas*, and *Kiayas*, or Priors, Superintendents, and Inspectors, who are annually elected by the members from among its own master craftsmen, these officers being formally recognised by the Government, which holds them responsible for the good behaviour of their fellow-guildsmen. The internal organisation of the Esnafs remains practically the same as it was in earlier centuries, its members, as in the industrial guilds of Europe generally, falling into the three grades of *oustas* or masters, *kalfas* or journeymen, and *tchiraks* or apprentices. The lines of demarcation are strongly marked between these three grades. A *kalfa* owes respect and obedience to his *ousta*, and apprentices are required to be duly submissive to both. A *tchirak* desiring admission to the guild of his craft is recommended by the *ousta* under whom he has served his time to the Prior of his lodge, his formal admission being attended with traditional ceremonies and the payment of certain fees. The Esnaf of each craft and calling has its own peculiar traditional laws and usages, as well as its special *kanoun*¹ or written constitution, all of which are rigidly observed; and the social relations existing among the members of the various guilds affords in many instances curious and interesting illustrations of the manners and mode of life of the industrial classes of the country. These corporations existed in Byzantine times, according to some historians even prior to the reign of Justinian. At the Ottoman conquest of Constantinople thirty-five Guilds were already established in the city, among whom were the boatmen, fishermen, and cordwainers. A large number of new Esnafs, however, came into existence during the following three centuries, and,

¹ The equivalent of our "canon."



SKIPPER OF A COASTING CRAFT

according to Dr. Paspatis, as many as 1,640 distinct trades, crafts, and callings existed at one time as separate corporations. This is probably an exaggerated estimate. In any case, the number of guilds in the capital greatly diminished during the last century. For investigations made with reference to this subject by Sarakiotis Bey in 1874 showed that the names of only 120 Esnafs were then entered in the municipal registers.

Notwithstanding the historical facts above referred to, the Moslem members of these corporations assign to them an Oriental, and even more ancient origin.

**Patron
Saints.**

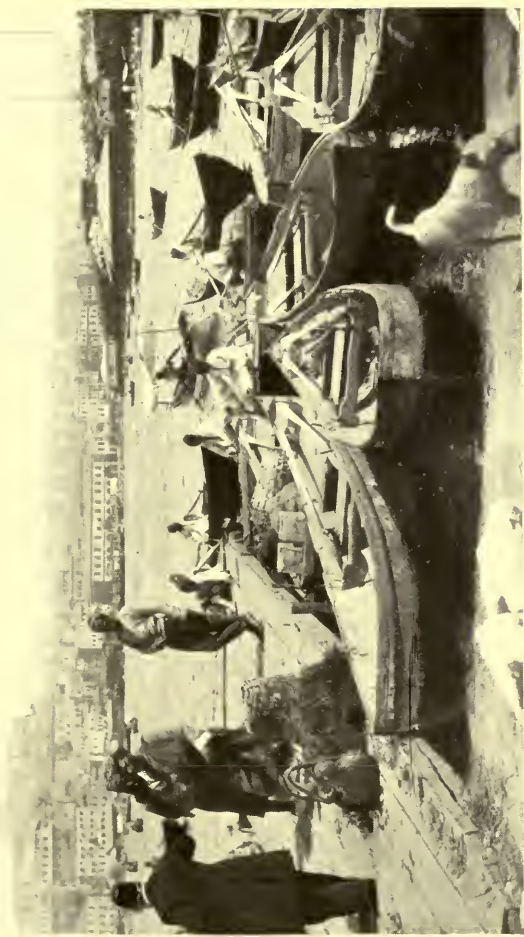
The merchants, for instance, maintain that their Esnaf was incorporated in the lifetime of the Prophet, who himself followed the calling of a trader, and thus became the patron of merchants. For, as with the guilds of Western Europe, every trade has its own patron saint, the majority of them being the prophets and holy men who figure alike in the Old Testament and the Koran, each of whom, according to Moslem tradition, invented or excelled in the craft or calling placed under his protection. Thus Adam, besides being the patron saint of the tailors' guild, is also that of the bakers'; and among other patron saints of the Esnafs, Abraham, as the traditional builder of the Holy Kaaba at Mecca, is the protector of masons; Cain, of the sextons, and also of all those who shed blood in their callings; Enoch, of the scribes; Noah, of the shipbuilders; David, of armourers and smiths generally; Joseph, of the watch and clock makers; and the Seven Sleepers of Ephesus—who are included by Moslems in the roll of holy men,—watch somewhat paradoxically, together with Jonah, over the sailors, especially those who navigate the Black Sea. The more eminent among the "Companions of the Prophet" also afford their protection to numerous guilds; Selman, one of the two to whom the prophet promised a greeting in Paradise, being the patron of the barbers, as it was his privilege to shave the servant of Allah.

Previous to the massacre of 1897, thousands of Armenians

followed the calling of *hamals*, or were employed as guardians and messengers of business houses in the capital. These men were, as a class, honest, sober, and industrious. If unmarried, they lived frugally as *bektchis*, saving their earnings to invest in land on returning to their native villages ; if married, they sent their wages to their wives and families. What remained of this valuable and meritorious section of the population after the massacre fled, or were driven, from the city to their places of origin to swell the already considerable number of unemployed in Anatolia, their former occupations falling into the hands of Turks and Kurds.

In a city so water-girt as Constantinople a considerable section of the working population naturally follow the callings of boatmen and fishermen. A service of steamboats has for many years past linked the Capital with its various suburbs, European and Asian, as well as with the numerous villages on either side of the Bosphorus. So great, however, is the demand for means of communication between the parts of the capital separated by water that the steamboats have not appreciably diminished the number of *kaiks* and other oared craft in which one may be conveyed in more leisurely fashion from shore to shore, and the Guild of Boatmen consequently remains not less important than of yore. The ranks of this *Esnaf*, as also that of the *hamals*, or porters, are largely recruited from among the youths, both Christian and Moslem, who come in great numbers from Asia Minor to seek their fortunes in the Capital. Half a dozen or more of these *bekiars*, or "bachelors," as they are collectively termed, live in common in some humble lodging, paying a fixed sum per day or per week to an old man who acts as their steward and cook, and also as mentor and arbiter in the disputes that may be expected to arise occasionally in such a mixed household. Their relations with the master *kaikdji*, to whom they serve a long apprenticeship, are also of quite a filial character. Many waterside mansions

The
Boatmen's
Guild.



BOATMEN OF THE GOLDEN HORN

have their own private boats and boatmen; and quite a number of the latter are attached to the service of the royal palaces. These are all Moslems, and constitute a splendidly muscular set of fellows, with shaven polls, who are apparently impervious to weather, their attire consisting only of short, full, white Turkish breeches, red girdle, and shirt of Broussa gauze, which, worn open in front, leaves their broad brawny chests completely exposed. A crew of twenty-six or more propel the State *kaiks* at a splendid pace from one shore of the Bosphorus to another, a mode of traversing this wonderful waterway which may also be enjoyed by Europeans who have obtained the *firman*, or permit, requisite for visiting the Imperial palaces.

Individual Esnafs from time to time obtained from the earlier Sultans special privileges in return for services rendered to them personally or to the State. During the reign of Abdul Hamid many of the Guilds, finding protectors among the corrupt creatures of the Sultan, became the most rapacious of monopolists, the *hamals*, for instance, demanding for their services fees so exorbitant as seriously to affect the business of the Capital. When the Constitution was proclaimed in July, 1908, it was hoped that an end would be put to these abuses; but they continued unabated until the downfall of the "Red Sultan." Shortly after this important event a Bill was laid before the Chamber having for its object the regulation of these industrial societies. The measure was, however, so drafted, as to threaten interference with all rights of association whatsoever, and was consequently vehemently opposed by others than members of the Esnafs. "Monster meetings" were held, not only in the Capital, but in all the large provincial towns, to protest against the proposed law, and to maintain the right of the labouring classes to combine for their mutual benefit and also their "right to strike." Speeches were made in all the various languages spoken by the crowds of always orderly demonstrators, urging them to

a solidarity devoid of racial or religious rivalry, and having for its sole object the bettering of the common lot and the enactment of just and constitutional laws for the protection of the workers, resolutions such as the following being proposed and unanimously carried :—

- (1) That the wretched condition of the working classes could only be bettered by means of Trades Unions.
- (2) That the right of combination is recognised by the Constitution, and that any measure having for its object the abolition of such right is contrary to the Constitution.
- (3) That the existence of Trades Unions, far from constituting an obstacle to economic development, is, as proved in European countries, a source of prosperity to a country whose population may by their agency attain to more favourable economic conditions.
- (4) That the Government should officially recognise the Unions and enact laws with regard to them in conformity with the spirit of the Constitution and the sentiment of a common humanity.

During the past two years the Esnafs of dock labourers have made their influence felt at various political crises by patriotically boycotting all imports from the offending states, these strikes being so stringently enforced that not only cargo but also passengers could only be landed by the ship's own boats from steamers arriving from such foreign ports.

The fish-market of the Turkish capital is, perhaps, second to none in the world in the abundance and variety of the finny tribe taken with net or line by the fishers of the Black Sea, the Sea of Marmora, the Golden Horn, and the Bosphorus. In the more sheltered reaches of these waters may often be seen rude little constructions of wood perched on high platforms, from which the fishers watch and manipulate their lines ; and the crimson glow of their pitch pine fires lighted at night on the high prows of the fishing boats, and the drumming



FISHING IN THE BOSPHORUS

of the fishers' bare feet on the hollow fore and aft decks, produce during the small hours a weird, if not disquieting, effect on the stranger housed for the first time in a waterside dwelling of these Eastern regions.

A striking characteristic of Ottoman industrial life being the strict specialisation of every branch of industry or commerce, the absence of the middle-man in the generality of transactions connected with supplying the necessities of existence is conspicuous. Save in the "Frank" or European quarters of Smyrna and the Capital, there are as yet no "Stores" or general shops in which goods of various kinds are collected. The native Ottoman requiring a pair of shoes goes accordingly to the working shoemaker for them, and the housewife in want of a new saucepan, kettle, or coffee-pot, sends her husband or servant to the street of the *bakirdjiler*, or coppersmith, where, amid the deafening tap-tap of a hundred hammers on the resounding metal, he makes his selection, and the requisite amount of chaffering accomplished and the "last price" paid, carries off the purchase.

The Bazaars constitute in Turkey, as throughout the East generally, the centre of native commercial life. The term "bazaar," though derived from a Turkish

The
Bazaars.

word signifying "to bargain," is applied by the Turks to market-places only, such as the Baluk-bazaar or Fish-market, the term *Tcharshi* being generally applied to streets devoted exclusively to the sale of one kind of goods; while the same term, or that of *Bezesten*, is applied to the great walled and roofed enclosures which constitute the chief emporiums of retail trade in the East, varying in size and architectural merits with the importance of the town of which they usually constitute the commercial centre. The most familiar examples of these are the *Mis'r Tcharshi*, or Cairene Bazaar, the great dépôt of spices and drugs, and the *Bezesten*, or Grand Bazaar of Stamboul. This Grand Bazaar forms, as it were, a city within a city, containing arcaded streets, tortuous and mysterious

lanes and alleys, squares and fountains, all enclosed within high protecting walls, and covered by a vaulted roof studded with hundreds of cupolas, through which penetrates a subdued light more favourable, it must be admitted, to the vendor than to the purchaser. Here, as elsewhere, each commodity has its special habitat. In one quarter are found embroideries in gold and silver, brocades and damasks, with gauzes of silk, cotton, and linen from the looms of Broussa ; in another are displayed specimens of all the rugs and carpets woven in nomad tent, in village hut, and in town factory between Smyrna and Samarcand ; while in a third the jewellers and dealers in pearls and precious stones conceal, rather than display, in diminutive shops, their valuable stock-in-trade.

In all the more important cities of the Empire, however, and especially in the great seaports, commerce is by no means confined to the bazaars and their neighbourhood, and, as its larger operations are chiefly in the hands of the non-Moslem section of the population, it is outside the bazaars that commercial activity is greatest.

Temperance may truly be said to be the keynote of Oriental social life. The use of wine being forbidden to Moslems by the Koran, coffee and tobacco are the only stimulants in common use, and these luxuries, despite the fulminations hurled against them in former days by stern and ascetic moralists, have become not only indispensable adjuncts of civility and hospitality, but almost necessities of existence for the inhabitants of the Empire generally of all ranks and creeds. The patient shopkeeper in the bazaar will courteously invite you to partake of a fragrant cup while you turn over and inspect his wares at your leisure ; and at every social or official interview, coffee and cigarettes seem to be indispensable. So many cups of Mocha must of necessity be partaken of in the course of a day as, but for the special method of preparation, could hardly fail to have injurious consequences. Coffee-houses are consequently to be met with everywhere, in

Coffee-houses
and Clubs.



A HARDWARE MERCHANT

crowded streets, by suburban roadsides, on boat piers and in market places, wherever, in a word, men resort for business or relaxation. There is, perhaps, hardly a town in Turkey which does not possess in its immediate neighbourhood one or more picturesque spots, to which the inhabitants resort on feast-days and holidays. Many such exist in the neighbourhood of the capital—the “Sweet Waters” of Europe and Asia, Merdevenkeuy, and numerous others on the shores of the Bosphorus or by river banks; and when want of leisure, or piastres, makes these inaccessible, the Turk betakes himself contentedly to the nearest cemetery, where, seated on a fallen turbaned tombstone under the shade of a cypress, he enjoys with his fellows the amenities of conversation, flavoured with a cup of coffee and *narghilé*, supplied from the little *kaféné*, sure to be found at hand. Turks of the lower class resort to the coffee-house in the early morning for a cheering cup and *narghilé* before betaking themselves to their daily avocations, and repair to them again at intervals during the day as opportunity may offer. Most unpretentious, and also by no means very inviting in appearance, are the majority of these resorts, and few can boast of any arrangements for the comfort of those who frequent them. The best are furnished only with mats, rugs, and cushions, placed on a raised platform surrounding the interior. Many are mere wooden shanties with an awning or vine-covered trellis, in front of or under which the contemplative Orientals sit contentedly on rush-bottomed stools, a cup in one hand, and the stem of a *narghilé* or *tchibouk* in the other, these old-fashioned methods of smoking being still preferred by the lower classes to the more modern cigarette.

Coffee-houses generally in the East, in default of clubs or “Institutes,” have hitherto constituted the chief centres of union and conversation for the middle and lower classes. The Revolution of 1908 was, however, the signal for the establishment of innumerable clubs for all sorts of objects,

both social and educational, this movement being a natural reaction against the harassing restrictions placed by Abdul Hamid on assemblies of every kind. To such an extent had these restrictions been carried that even pictures of gatherings were forbidden by the press censor ! A Turkish periodical published last year a series of illustrations which had been previously condemned for the sole reason that in all of them crowds were represented, although in one instance the crowd was attending a funeral, and in another it consisted of French harvesters who were celebrating the conclusion of the vintage. These restrictions pressed with special severity on the Moslem section of the public whose customs oblige men to seek society outside their own homes.

Business clubs of all nationalities, and especially Greek and Armenian, are now very numerous in all the seaport cities, and new ones are opened with a degree of ceremony which testifies to the importance attached to them. At the inauguration of a Greek club in the Capital about two years ago the Minister of Education and about a dozen Turkish pashas were present, and one of the speakers of the evening dwelt on the necessity of the Greeks learning Turkish, so as to promote the unity of the Empire. The fact that these remarks were applauded by the Greeks themselves shows that these clubs may prove an important factor in drawing together the different races of the Empire. They will, at all events, afford opportunities for meeting and comparing notes which business men never enjoyed in the old days ; and more and more their organisation and management are being based on English models.

Although hotels are now to be found not only in the European but also in the native quarters of Turkish cities,

and inns and lodging-houses in the quarters
Khans. frequented by foreign sailors, such conveniences for travellers are little used by the trading classes of the native population, who still, as of yore, betake themselves to those peculiarly Oriental establishments termed Khans, of



Photo by

Abdullah

OPEN-AIR COBBLERS ; COFFEE-HOUSE IN BACKGROUND

which the capital contains quite a number. Not a few of these ancient edifices, which are situated for the most part in Stamboul in close proximity to the bazaars, owe their origin to the munificence of the pious, this provision for the accommodation of the wayfarer being included in the list of "good works" required of Moslems. And to this category belongs, among others, the "Khan of the Validé" adjoining the mosque of that name, founded by the mother of Mohammed IV, who during her son's minority acted as Regent of the Empire. The architecture of this vast caravanserai, which is considered as a sort of model for such edifices, is quite conventual in character. A great arched doorway gives access to a quadrangle containing a tree-shaded fountain and surrounded by stables for the horses and camels, and storehouses for the merchandise of the traders frequenting the Khan. Above rise three superimposed cloistered galleries on which open all the cell-like apartments. These primitive lodgings contain no furniture, as all Oriental travellers carry with them their own bedding, rugs, and utensils, and the charge made for accommodation is correspondingly small. The wants of the guests in the shape of comestibles are easily supplied at the cookshop and coffee stall on the premises, or in the numerous establishments of the kind with which the neighbourhood abounds. In this and the other large Khans at Stamboul, as also at Smyrna, Salonica and elsewhere, may be found at all times a motley throng of strangers, Moslem, Christian, and Jew—pilgrims, and traders from not only every part of the Ottoman Empire, but also from Central Asia and Northern Africa, and presenting a collection of racial types hardly perhaps to be met with elsewhere.

Among Moslems at least, personal cleanliness certainly comes next to godliness, being strictly enjoined by their sacred law; and to the regular and careful ablutions requisite for the maintenance of the condition of legal purity—in which certain religious acts may alone be performed—as also

Turkish
Baths.

no doubt to their habitual temperance, is probably due the comparative freedom of the Turks from many of the ailments which afflict their Christian and Jewish neighbours. In very large towns are to be found several *hammans*, as Turkish baths are termed, and in the capital they are very numerous. A few of these—the mineral baths at Broussa, for instance, and some of the more ancient in Stamboul—present fine examples of this species of architecture. They are resorted to by all classes of Moslems, and in a more or less degree by all the races of the country, the charges being extremely moderate; while for the use of the very poor there are a number of minor baths attached to mosques and other pious foundations at which they may perform their ablutions gratuitously. These establishments have always constituted a popular rendezvous for the Turkish section of the population, a sort of club where news and gossip could be heard and exchanged.

No fewer than three distinct calendars are made use of in the Ottoman Empire. The Turks, in common with Moslems generally, date historical events from the night of the *Hej'ra*—the 15th-16th July, A.D., 622,—on which the memorable Flight of the Prophet from Mecca to Medina took place. The Moslem calendar is lunar, the year being divided into twelve months consisting alternatively of twenty-nine and thirty days, and comprising therefore only 354 days; and as no complementary days are added to adjust this calendar in accordance with astronomical events, national anniversaries and Moslem religious festivals make in the course of every thirty-three years the round of the seasons.

The members of the Greek, Bulgarian, and Armenian Churches invariably make use of the Julian calendar, which is thirteen days behind that of their "Frank" neighbours and of Western Europe generally. Moslem newspapers and events are consequently dated according to the Moslem era; parliamentary proceedings bear a dual date indicating



A CHIMNEY SWEEP

the year and day according both to that era and to the Julian calendar ; while native Christian publications, in common with business correspondence, take account of both the “ old ” and the “ new ” styles of reckoning by using the two dates conjointly.

The hours of the day also continue to be reckoned in Biblical fashion, from sunset to sunset, which is estimated with more or less exactitude. The dials of many of the watches and clocks used by Ottomans are constructed with a double row of figures, one marking Turkish, and the other European time ; and one may occasionally be asked the seemingly odd question, “ At what time is noon to-day ? ”

CHAPTER XI

AGRARIAN TURKEY

REAL estate in Turkey falls into three categories, *mulk*, *mirië*, and *vakouf*, or freeholds, Crown-lands, and Church-

Land
Tenure.

lands. Freeholds are, as elsewhere, the absolute property of their owner, and may be held by foreigners as well as by native Ottomans. They form, however, no very considerable portion of the area of the country, owing to the difficulties encountered in establishing safe titles, as title-deeds are frequently forged, falsified, and otherwise tampered with. The Crown-lands comprise, in addition to the private estates of the Sultan and the Imperial family, the lands set apart for the support of the administration, the forests, hill-pasturages, and waste-lands, together with the very considerable area originally granted as military fiefs which reverted to the Crown on the abolition of that system of land tenure. Portions of these waste-lands are allowed to be reclaimed by the peasants who, after paying tithes on the produce for twenty years, are entitled to receive from the authorities a *tapou*, or deed, constituting them legal owners. But although nominally safeguarded by special enactments—for Turkish laws are generally excellent on paper, and it is their application only which has been faulty—this reclamation of waste-lands has not infrequently proved a hazardous occupation, leading to litigation and the ruin of the squatter. The holders of these Crown-lands also labour under the disadvantage of not being allowed to sell, transfer, or mortgage their fields without a licence from the authorities, nor may they be converted into *vakouf* without the express permission of the Sultan.

Vakouf lands are those which have been dedicated to the

service of Allah—in other words, lands the revenue of which are applied to the support of mosques and the religious and charitable institutions generally attached to them, such as *medressehs*, the theological colleges in which Moslem law is studied, almshouses, baths, etc., and also to the upkeep of aqueducts and fountains. No official report is available as to the extent of these *vakouf* lands, but it is roughly estimated to be as much as two-thirds of the whole area of the country. At the conquest large grants of real estate were made by the Sultans not only to the mosques and their dependencies, but also to the Dervish Sheikhs who accompanied their victorious armies into the battlefield; and private as well as Imperial munificence has perennially added to these original endowments. Church-lands have also been very largely increased from a third source. As these estates and the tenants living on them enjoy special privileges, a freeholder, Moslem or Christian, worried by tax-gatherers, would sell his land to the trustees of the nearest mosque for perhaps one-tenth of its real value, retaining the right of hereditary lease, and becoming a tenant at a fixed rental, a transaction by which both he and the Dean and Chapter were the gainers and only the Government and its corrupt officials the losers. For the mosque receives good interest for its trifling investment of capital, and possesses besides the reversion of the lease in default of direct heirs of the vendor, while the tenant on *vakouf* is exempt from taxation, and equally safeguarded from extortion by government officials and persecution by private creditors. This state of affairs has naturally led to considerable abuses; and the Government has already, according to the Constantinople Press, appointed a Commission to report on the *vakouf* lands throughout the Empire with a view to ascertaining their value and the amount of the revenue derived from them, some portion of which, it has been suggested, might be most properly applied to various purposes of public utility and hygiene.

Inheritance and partition of Crown and Church lands have hitherto been regulated respectively by Imperial *firmans*, or permits, and special ordinances of the ecclesiastical laws ; but freehold land falls within the jurisdiction of the local civil courts.

Crown
Lands.

The laws regarding inheritance in Turkey are exceedingly complicated, and their complexity is aggravated by the three different kinds of land tenure above described. The absence of any law or custom of primogeniture, and the consequent division of possessions among all the children of a family, together with the high death-duties on landed property, have tended to the diminution in extent and impoverishment of estates in Turkey, which are often hopelessly mortgaged. Previous to the middle of last century, almost every village had its own common and forest in which the peasant proprietors had the right to cut wood and burn charcoal, and also the right to rent the pasturage annually to the nomad herdsmen and shepherds—a great resource to the population, though most destructive to the forests, as replanting was entirely neglected. All this was, however, changed with the organisation of the Vilayet system, when the forests and pasturages were very properly placed under Government supervision. The new laws made to regulate these Crown-lands were, as usual, excellent on paper ; but the acts of injustice and the abuses connected with their administration proved most prejudicial to the previously fairly prosperous rural population. With the establishment of law and order in the provinces that may now be confidently looked for, a new era of prosperity may also ere long dawn for the peasants of all races.

In Asia Minor a considerable portion of agricultural land is held by peasant and other small proprietors, Turkish for the most part, but in some localities Armenian, Kurdish and also Greek. In Macedonia landed property is less equally divided than in the Empire generally, great areas being united in large estates owned either by provincial Moslem

Beys, or by absentee Christian landlords who reside permanently in the towns and are represented by *Subashis*, or stewards. For in Turkey country life has, hitherto, possessed few attractions for the wealthier classes whether Moslems or Christians, while the prevalence of brigandage and general insecurity have rendered town life imperative for all save those whose livelihood is drawn directly from the soil, and who have consequently no choice of domicile. Comparatively few of these landlords are Greeks; but proprietors belonging to this race will generally be found to have been educated in France or Germany where they have made themselves acquainted with the newest methods of agriculture. Their lands are consequently much better cultivated and their peasants much better circumstanced than those working as *yeradjis* for Turkish landlords, or tilling their own small holdings.

In European Turkey, Greek peasantry are found chiefly in North-Eastern Macedonia, in the vicinity of the capital, and in the islands. Some of the Greek villages in Macedonia are, together with the adjoining lands, both owned and tilled by peasant proprietors, these being termed "Head" or "Free" villages, and many of them are tolerably wealthy and prosperous; but the majority of the agricultural population in these districts of all races are tenants on what is generally known as the *métayer* system. These *yeradjis*, as they are called, receive the seed-grain from the landlord for whom they till the ground, and share with him the produce. In Italy and France the peasants working under this system, are, I believe, fairly prosperous. But in Turkey they appear to have, hitherto, laboured under considerable disadvantages, and are, as a class, very poor, and their villages present for the most part, a forlorn and pitiable aspect. The farmsteads of the Head and Free villages form a great contrast to those of the *yeradjis*, being in most cases built of stone, and of two stories, enclosed in a

Peasant
Proprietors
and Farm
Labourers.

walled yard ; and, when the localities are not exposed to the attacks of brigands and other marauders, they may even boast shuttered glass windows. Tables, chairs, and bedsteads are not unknown conveniences among the more prosperous of these peasant farmers ; a few pictures hang on the white-washed walls of the living room, together with a rude *eikon* or picture of the Virgin and Child before which a lamp is kept constantly burning ; while the kitchen will be furnished with a wealth of burnished copper pans of all dimensions, and the *kiler* contain an ample store of native oil, wine, rice, and other winter provisions.

The villages of the Bulgarian peasantry are to be found in most parts of Macedonia and Thrace, sometimes isolated and surrounded by those occupied by other races, in others spreading with their adjoining arable and pasture lands over whole districts. As among the Greek and Turkish peasantry, a considerable portion of Bulgarian villagers are freeholders tilling their own lands, others working as *yeradjis* on the estates of the large proprietors. Recent political changes in the north of the Balkan Peninsula having caused the influx into the neighbouring districts still under Turkish domination of a large number of Moslem refugees, landowners of that creed in Macedonia and also in the vilayet of Adrianople are evincing a tendency to evict in their favour large numbers of Bulgarian *yeradjis* whose ancestors have been established for centuries in those regions and who must consequently become, in their turn, homeless wanderers. Protests against these high-handed proceedings have been made in the Turkish Chamber by Bulgarian deputies, but apparently without effect. The worldly circumstances of the Bulgarian tillers of the ground vary greatly. Like the Turks, they are agriculturists by instinct, but the circumstances of their lives present various points of contrast. One of these circumstances is that the women of the family, taking as they do an equal share with the men in the field and farm work, are accorded a social co-equality unusual in the East among



BULGARIAN PEASANTS OF YENIKEUY, MACEDONIA



Christians as well as Moslems, though, under the prevailing patriarchal customs, they are, in common with their husbands and brothers, subject to the supreme authority of the house-father and mother. Added to this, the women marry much later in life than the generality of Orientals, and, subject to the approval of their parents, themselves choose their husbands. A Bulgarian peasant is naturally in no hurry to get rid of daughters who take such an active part in all that concerns the welfare of the homestead, and accordingly requires from the youth who would transfer the services of any one of them to himself and his family a certain equivalent in money. For although a young husband does not invariably take his wife to reside under his own parental roof, but sometimes builds a cottage for himself, the cottage will be on his father's land, and he will remain associated with him in the farm work as before and still subject to his rule, while his wife will in future labour for her father-in-law instead of, as hitherto, for her own father.

To the Greeks of Turkey, on the other hand, agricultural pursuits offer few attractions unless they can see in them an opening for enterprise and speculation, as for instance, in the cultivation of some special important product, such as silk or cotton, which can be sold to advantage either in the raw state or as manufactured goods. Nor is the whole family of a Greek peasant, as with his Bulgarian neighbour, wedded to the soil as the one business of life. When the paterfamilias can dispense with the services of one or more of his usually large family, his sons quit the homestead in pursuit of more lucrative employment. Endowed with a surprising degree of enterprise, the son of a Greek peasant may become a doctor, lawyer, merchant, domestic servant, or artisan, in any of which capacities he will generally manage, by dint of energy, perseverance and address, to realise, if not a fortune, at least a modest competence.

Save on the estates of Greeks and foreigners, agricultural

machinery is as yet almost unknown in the East, and the implements of husbandry in common use are of a most primitive character, entailing much hand labour and involving a considerable amount of waste. Arable land is still broken at the present day, as it was two thousand years ago, by the clumsy one-handed Pelasgian plough drawn by a yoke or team of buffaloes, and in some places the grain is merely scattered over the stubbles and ploughed in. Threshing is also accomplished by the girls of the family with the aid of an implement which must surely date back to Pelasgian times. It consists of two pieces of wood joined together in something like the form of a horseshoe, and studded on the under side with flints. Or a team of horses or oxen is driven round and round the threshing-floor, the women and children beating out with sticks any uncrushed ears that may remain, the corn being winnowed by being thrown into the air with wooden shovels. The native press announces from time to time that modern agricultural implements have been distributed to the peasants, but no one appears ever to have seen them in use. Agricultural colleges have been established in various centres, Salonica for instance, and periodical agricultural inspections are also officially made in the various vilayets; but they also seem to have had hitherto very little general practical result. It is, however, to be hoped that the crying agricultural needs of the country will ere long receive the attention of the Chamber of Deputies. According to the report of a correspondent of the *Journal de Salonique*, himself a former pupil of the Institut Agronomique of Paris, there is, however, observable in Macedonia, if not an improvement in the methods of cultivation, at least a considerable increase in the cultivated area of this important province. The fertile plain of Serres he describes as "marvellous," and adds that "a second and even richer Beauce might be made of it." Forests are rare in this province, though a few of some extent exist in the vicinity of Drama. In these, however, numerous clearings have been made for cultivation, the laws prohibiting



WATER-CARRIERS



the practice being, like many other excellent enactments, more honoured in the breach than the observance.

Agriculture is consequently, notwithstanding the great fertility of the soil generally and the favourable climatic conditions which allow of the cultivation of the products of the New as well as the Old World, in a most backward state. The reason for this is hardly to be found in any peculiarity of the native character and propensities either of the Turks or the Bulgarians, but in a variety of causes. One of these is, no doubt, the system of land tenure, other contributing causes being lack of scientific knowledge and of capital. Deficiency in means of communication is also another cause, for there are no great waterways as in Russia ; railways are, as yet, few and far between, and leave extensive provinces untouched. Large tracts of land in Asia Minor remain uncultivated, or have by degrees fallen out of cultivation, the quantity of corn actually grown being, it is computed, but a tenth of what the country might yield if properly worked. To take one example—out of a tract of land, 600 square miles in extent, lying north of the town of Karaman, fifty square miles only are now cultivated. Nor is any regular system of rotation of crops observed by the peasants, though this may be found in operation on the large estates ; the ordinary rule for rich lands being two crops of wheat to one of oats, then fallow one or more years, after which wheat, followed by sesame, is sown. In Macedonia, however, where arable land abounds, it is allowed to lie fallow more frequently. The only dressing the fields owned by native proprietors receive is the treading of the sheep which are folded in them between crops ; but the soil is naturally so fertile and the grain ripens so early, especially in the southern provinces of the Empire, that a bad harvest is of rare occurrence. Occasionally, however, occurs a long drought, when the crops in the great open plains perish for lack of moisture, and the cattle die by hundreds unless driven off in time and sold—much under their value—to those living in more

fortunate localities. Last year only, for instance, notwithstanding the 150,000 liras contributed by the Agrarian Bank to the Famine Fund, many thousands of unfortunate peasants are reported to have died of famine in various districts of Asia Minor, the efforts made by the authorities to supply their wants being greatly hampered by difficulties of communication with the distressed districts as well as by the scarcity of food-stuffs.

On the ill-paved and often mud-pooled market place which usually occupies the centre of Turkish villages and small towns, the peasants collect from the neighbouring country with their sheep and cattle, and their carts and beasts of burden laden with produce of all kinds for sale or barter—Bulgarian weavers with rolls of cloth, Gypsies with sieves, coarse baskets, and other articles for domestic use. Surrounding the square are the *bakal's*, or Chandler's shop, the butcher's stall, and, of course, the shanty which does duty as coffee house, at which the market-folk refresh themselves in frugal fashion and hear the news of the countryside, perhaps also some faint echo of political events culled from a stray journal. Close by stands, in a Turkish village, the little white-washed mosque with its cypress-shadowed cemetery. At one end of the green is the threshing-floor, generally of beaten earth, but sometimes paved, used by all the villagers in turn, and on feast days by the youths for their wrestling matches. At the other end is the village well, round which the maidens collect towards sunset with their large red earthen water-jars, unchanged in shape since the days of Helen and Andromache.

Every village in Turkey, both Moslem and Christian, is presided over by a *kodjabashi*—headman, or mayor, who settles petty disputes, and is held responsible by the authorities for the good behaviour of his parishioners. It is also his business, as inns are non-existent save in large towns, to provide lodging for travellers and officials who may wish to spend the night at his village, and to arrange for the

accommodation of troops or gendarmes passing through on their way from one town to another. The office of *kodjabashi* naturally entails considerable responsibility upon its holder and, under the social and political conditions which obtain in Turkey, is frequently one of no little difficulty. It has, however, no doubt its compensations, and places its possessor in a Christian village in a position superior to that of his fellow-peasants, as also to that of the *papas*, as the parish priest is termed, whose emoluments are almost entirely derived from the fees paid by his flock—generally in kind—for baptisms, weddings, funerals, and “liturgies.”

The *hodja* of a Turkish village occupies a position somewhat superior to that of a Christian *papas*, having probably received a fair education, according to Turkish ideas, in the Medresseh of a provincial town, and his mosque possessing an endowment bequeathed by some pious departed Moslem. Generally, however, he has to combine in his own person all the offices assigned in a town mosque to half a dozen different functionaries. Five times daily he ascends his little minaret to call the faithful to the performance of their customary prayers; and his duty it also is to wash and prepare for burial the bodies of his male parishioners, when “the Cup-bearer of the Sphere” shall have bidden them to partake of the joys of the Moslem paradise. But whether satisfied or not with his condition he has little prospect of changing or ameliorating it. I remember once hearing a story of an ambitious *hodja* of a village in Asia Minor, who, having some ability as a preacher, hit upon the following expedient for attaining a wider sphere of action than his Kismet had hitherto assigned him. Travelling to Constantinople, where he was quite unknown, he represented himself as a Christian monk who, convinced of the superior merits of the religion of Mohammed, desired to be received into the fold of the True Believers. The remarkably rapid progress made by this convert in the knowledge of the Koran and Moslem theology generally simply astounded his reverend instructors.

Before long he had passed all the usual examinations and taken a high degree, and his reputation for learning and eloquence as a preacher soon obtained for him the post of Mollah in the town near which stood the humble mosque he had previously served.

Whatever may be the opinion of European travellers and residents in Turkey as to the character of its urban population,

The Turkish
Peasant.

all who have ever come into personal contact with the Turkish peasantry have been unanimous in praise of their simple honesty and sobriety, their passive contentment and dignified resignation to the will of Allah and their Padishah, and their passionate attachment to the land which has been bought by the blood of their forefathers. Physically, a Turkish peasant is well-built, healthy, and, owing no doubt to his habitual abstemiousness, possesses remarkable powers of endurance. With him days and seasons succeed each other in a dull round of laborious and frugal monotony, for, unlike his Christian neighbours, he has no weekly dance, no frequently recurring village feast, and but little music to vary the uniformity of his life. His cup of coffee, taken before the labours of the day begin and at their close, and his poor *tchibouk* at intervals, constitute for him all the luxuries of life. His cottage, often a mere mud hovel, though clean, is comfortless enough, cold in winter and hot in summer, and contains little in the way of furniture beyond a scanty supply of bedding and a few rugs, stools and cooking utensils. Turkish villages, indeed, throughout the Empire wear a much more impoverished and much less animated aspect than do those of their Christian neighbours. For a Turkish peasant's wife and daughters take a less active part in field and farm work than do the Christian women, and are never seen, like them, spinning, knitting, and sewing at their cottage doors. Moslems and Christians have certainly suffered alike from the arbitrary actions of their common enemy the tax-gatherer. But the Turkish peasantry, besides lacking the active aid of their

women-folk, have also been terribly handicapped by the conscription to which between 1675 and the present year (1910) the Moslem population were alone subject. For the abolition of the feudal system, and also of the Janissary corps at the beginning of last century, and the placing of the army on a European footing, created a demand for soldiers from the peasant class unknown in previous centuries; while the method pursued in levying conscripts often resulted in acts of grave injustice to this submissive and loyal section of the population. The agricultural communities have consequently, during more than two centuries, laboured under the disadvantage of being deprived of the co-operation of a considerable proportion of their younger and more energetic members; and when, in time of war, the majority of the able-bodied were, as reservists, also called away, the situation became one of real hardship. The old men past service with the aid of the boys of the family would struggle on for a time as best they could, often finding themselves at length compelled to abandon their holdings and take refuge in some neighbouring town or large village. The little homesteads thus deserted fell into ruin, and their untilled fields were added to the vast waste-lands of the Empire.

The frequent Saints' Days observed by Eastern Christians generally, no less than the want of modern implements of husbandry, make it necessary for them to work doubly hard on other days in order to accomplish the year's work in twelve months. During the spring, summer and autumn the whole of a peasant family will consequently be found at work from sunrise to sunset, the women and girls, as soon as their household and dairy duties are accomplished, sally forth to assist the men and boys in the fields; spinning, weaving and the other home manufactures, which fall exclusively within the province of the female members of the household, being carried on chiefly in the winter when they are less called upon for outdoor work than at other seasons. To the daughters

of the Christian peasants is also entrusted the care of the sheep and goats which are led every day to the pasture and at sunset brought back to the fold. The *voskopoula*, or shepherdess, is one of the most prominent characters in rural folk-song, and many a charming idyll has been composed in her honour. Little time has she, however, for sylvan dallying, for the sheep and goats must be milked, and the milk converted into cheese and *yiaourti*, a particularly wholesome sour curd in great demand in the towns whither it is conveyed in deep jars of red earthenware, classic in shape, and having a handle across the narrow opening. After sheep-shearing, the wool must be bleached and spun by the women preparatory to being knitted and woven into garments for the family, or cloth for sale. The cotton and flax grown on the farm are also in their season gathered and prepared for use. The cotton pods are put through a small hand machine called the *mángano* (μάγγανο), which turns two rollers in contrary directions and separates the fibre from the seeds. The instrument next used is the *toxévein* (τοξέειν), a large bow made from a curved piece of wood five or more feet in length, the ends of which are connected by a thick string. The cotton is placed loosely on the string which is made to vibrate by being struck with a stick, producing a monotonous but not unmusical sound. This process detaches the particles of cotton, and the downy pile thus prepared is now ready to use as wadding for the large quilted coverings which, with a sheet tacked on the underside, forms all the bedcovering of the lower order of natives of every race. The mattresses are also usually stuffed with cotton, and palliasses with the maize husks. If, however, the cotton is to be converted into yarn for weaving, it is twisted as it leaves the *toxévein* into a loose coil, wound round the distaff, and spun. When the yarn has been dyed or bleached, according to the use that is to be made of it, the women and girls set to work at the hand-loom which forms an important part of the furniture of every cottage and farmstead, and weave it into strong

durable calico, or brightly striped stuffs for dresses and household purposes. A certain amount of yarn, both woollen and cotton, will be reserved for stocking-knitting, and it is most pleasing to watch the graceful motions and picturesque poses of the village women as, standing on their roof-terraces or on the outside landings that give access to their upper rooms, they send the spindle whirling down into courtyard or street while twisting the thread for this purpose. The knitting is done with five fine curved pins, having ends like crochet hooks, and the stocking is worked inside out. This method produces a close, even stitch, and the work is extremely durable. The old women usually undertake this part of the household tasks, and with knitting in hand and the "feed" of the yarn regulated by a pin fastened to their bodices, they sit in their doorways for hours together, gossiping with each other, or telling fairy tales (*παραμύθια*) and crooning old songs to the little ones of the family.

In nearly all the provinces of both European and Asiatic Turkey the silkworm industry keeps the women fully occupied during the spring and early summer months. The long switch-like branches of the pollarded mulberry-trees are cut every day and carried to the nurseries of the voracious caterpillars, and all the tedious and laborious details connected with their nurture are scrupulously carried out in order to secure a successful harvest of silk. At Adrianople, Dimotica, and other centres of the silk-growing industry, during a fortnight of the early summer the silk market is in full swing, rousing those somewhat sleepy towns to unwonted activity. From all the country round the producers arrive with their crop, large or small, of cocoons, which they present at the Mizan—Market (or, more literally, "weighing place")—where it is weighed and sold by public auction to the manufacturers, native and foreign, in search of the raw article. Last year the market opened at Dimotica on the 19th June, when evidence of a good season might be read in the contented faces of the country-folk thronging the streets in the vicinity

of the Mizan. Cocoons of good quality fetch at these markets about three shillings per kilo. Silk culture also constitutes one of the most important home industries of Crete, where each peasant family raises its own little crop of cocoons, mainly for the looms of southern France.

In the vilayet of Adrianople the culture of the rose-trees from the blossoms of which the famous "otto," or "attar," of roses is made, forms an important branch of rural industry. The flowers, which are of the species *Rosa moscata*, are grown in plots or gardens of considerable extent, immense quantities being required to produce one ounce even of the precious oil. The roses are gathered in the early morning in order to keep in them all the richness of their perfume; and as the work requires expedition and many hands, large bands of youths and maidens collect from the neighbourhood to reap this fragrant harvest. The occasion seems also to be regarded as a festive one, for the harvesters don for it their *prasnik*, or holiday costumes, the youths appearing in snow-white shirts and sleeveless vests, the girls in their picturesque dress of crimson and white. Deft fingers speedily fill with the half-opened rosebuds a score of baskets which the children empty into large receptacles presided over by the matrons who sit in the shade while they sort the blossoms.

Rose
Culture.

The harvesting of the grain is accompanied by the Bulgarian peasants with quite Arcadian observances and rejoicings, enlivened with the sound of the bagpipe, and with song. The whole family, from the old grandparents down to the babies, picnic in the fields from morning till night, and the women work as hard as—or, according to some accounts, harder than the men, until the last golden sheaf has been bound and "stooked." Not even the old women long past field work, are idle, for, while minding the babies, their wrinkled hands are ever busy with distaff and spindle, or knitting-pins. When the tax-collector has taken his tithe, and the rest of



BULGARIAN PEASANT WOMEN OF KIRETCHKEUY, MACEDONIA

the grain has been carried, begins the work of threshing, previously described. Then follows the winnowing, and the corn is finally housed in the queer wooden structures that do duty as granaries. A kind of Harvest Home is celebrated in Macedonia on the 21st of August (old style), by which time, in ordinary seasons, the grain will have been "carried." Attired in their holiday costumes and crowned with flowers, the harvesters, bearing in their arms sheaves of the golden grain, repair to the nearest township, where they dance and sing for *largesse* before the doors of the "notables."

When all the summer crops have been safely garnered there follows the vintage. The grapes of Turkey, though for the most part of excellent quality, are not in their fresh state exported to any considerable extent owing to want of native skill in packing this fruit. The white seedless variety constitutes, when dried, the well-known and much appreciated "sultana raisin" which is exported in large quantities to all parts of Europe. Wine-making forms also an important branch of rural industry in Asia Minor, as also in other parts of the Empire. Smyrna wines, both red and white, are of very good quality and are exported to a considerable extent. The red wines of Niausta, in Macedonia, are also much esteemed. The grapes are also made to yield, in addition to wine, a spirit called *raki* or *mastica*, which is flavoured with aniseed, and a kind of treacle called *petmaiz*, largely used for domestic purposes in lieu of sugar. Great quantities of black plums are also grown, dried and exported, a considerable proportion of which, after passing through some mysterious process in France, find their way into England as "French Plums." The figs of Turkey, whether fresh or dried, and especially those grown in the neighbourhood of Smyrna, are unequalled anywhere, and the preparation of this fruit for the European market affords employment during the autumn months to great numbers of the working class of both sexes. The island of Crete produces for export abundance of olives and olive-oil, raisins and wine, carobs,

filberts and oranges, citrons and mandarines. Olive-oil is also largely used in the manufacture of an excellent and long renowned soap much appreciated in Greece and other Mediterranean countries and, notwithstanding the late unsettled condition of the island, a marked increase in its exports is noticeable. The annual yield of oil averages 15,000,000 litres, more than half of which finds its way to foreign countries, and its wines are appreciated not only in other parts of Turkey, but in Egypt and Malta, and also in America. Cretan raisins, of good quality, are exported to the extent of 5,000,000 kilos, and, together with great quantities of the fresh fruits above mentioned, find a ready market in Egypt. Carob cultivation is also on the increase, the average exportation from Crete alone for the past five years amounting to no less than 32,000,000 lbs., the destination being for the most part the ports of France, Italy and Russia.

Cotton, jute and hemp are largely grown in various parts of Asia Minor, a considerable proportion being exported, and tobacco also is extensively cultivated in Macedonia, Thrace and elsewhere, its cultivation and manufacture affording employment to both peasants and townsfolk, especially in the neighbourhood of Drama and Cavalla. In these Thracian towns Moslems and Christians of both sexes may be seen squatting side by side in the factories of the tobacco merchants, native and foreign, where the leaves of the fragrant weed are dried, sorted, and otherwise manipulated. For poverty is a more potent factor than even racial and religious prejudice, and the harvesting of any important product, tobacco, grapes, olives, etc., often brings together a heterogeneous crowd of labourers having nothing in common but dire necessity.

The Agrarian Bank, already referred to, which was founded in 1889 in place of the former *Menafi-Sandıklari*, or "Chests of Public Utility," has its headquarters in the capital with branches in the chief towns of all the agricultural districts. The funds with which it conducts its useful operations were

originally derived from a super-tax on certain land-dues to be levied until the capital should amount to the sum of ten million liras, when collection of this super-tax should cease. This figure was actually reached some years ago ; but Abdul Hamid dipped his greedy hand into this as into other public purses, and more than one half of the Bank's capital found its way to Yildiz Kiosk. It was necessary, therefore, to seek fresh means for increasing the capital, and certain taxes have again been laid under contribution for this object. The normal capital amounted in 1908 to nine and a half million liras ; but five millions only are available as working capital, the remainder having been lent to the Treasury and other State departments, to the Hedjaz Railway, or consists in credits and mortgages for sums lent by the original " Chests of Public Utility." Since its origin the Agrarian Bank has made advances to no fewer than 1,582,424 agriculturalists and to the amount of twelve millions, of which seven and a half millions have been repaid. The new Government appears to realise the importance to the Empire of this Agrarian Bank, and to be disposed, therefore, not only to discontinue diverting its funds but also to repay the sums already borrowed from its capital. The Bank accepts deposits at interest, and engages in various financial operations dealing with agriculture. The money deposited at interest is not, however, allowed to exceed one-half of its actual capital. The loans, which are made to cultivators only, are (1) either for a term of three months to a year, when the capital and interest are repayable when due, or the whole sum repayable by instalments ; and (2) for periods of from one to fifteen years, repayable by annual instalments. The borrowers give mortgages on their farms as security, or find guarantees for repayment, and are in all cases required to sign an undertaking that the money will be used for agricultural needs. Three-fourths of the profits of the Bank are devoted to the development of agrarian pursuits. According to the report of March, 1908, the Bank had no fewer than 464 branches or

agencies ; but as the Empire contains 571 *kazas*, or districts, in which taxes are levied for its support, 107 districts still remain without this resource.

This Bank constitutes at present a Ministerial department belonging to the Ministry of Public Works. Were, however, the original rules of its constitution observed, it would possess an independent financial existence ; and it is hoped that it may hereafter be placed on such a preferable footing. Its operations are controlled by a council of eight members, among whom are the Inspector-in-Chief of Agriculture, and two representatives of the Chamber of Commerce and Agriculture of Constantinople.

CHAPTER XII

PASTORAL TURKEY

WITH the exception of the Gipsies, the Vlachs are the only nomads found in European Turkey. As soon as the snows have melted they leave their winter quarters in the lowlands, and begin their annual wanderings, travelling in little communities with their joint flocks and herds, and often traversing long distances in search of fresh grazing grounds which they rent from the headman of the adjacent villages, or, in the case of Crown-lands, from the Forest-inspectors. When on their wanderings, these nomads make use of tents of black goats' hair cloth, and carry their goods and chattels in capacious saddle-bags of the same substantial material which are slung across the backs of mules and ponies. It is no uncommon thing to see a Vlach community on the march from one pasturage to another, and one of their encampments forms a most picturesque and interesting scene. The place chosen for it is usually the *meidan*—the common or "green" found on the outskirts of every Eastern town or village. While the men pitch the tents and set up the temporary sheepfolds, the women and girls milk the flocks and prepare the evening meal. Arrived at their destination, they build themselves huts or "shealings" of branches, set up the *stania*, as the pens for their flocks and herds are termed, and into which they are driven at milking time, and prepare for some months of strenuous dairy work.

Such an essentially pastoral people are the Vlachs that their very name has become, among the various other races by whom they are surrounded, a synonym for "shepherd." In this roving propensity they are singularly unlike their Greek neighbours and co-religionists, who, as already mentioned, are passionately attached to their native towns or villages

and to the homes of their fathers. The inborn fondness of the pastoral Vlachs for this wild and wandering life has given rise to a traditional belief among their neighbours belonging to other races that if a shepherd should attempt to adopt a settled life by purchasing a field and building a house, he would inevitably sicken and die.

The daughters of the pastoral Vlachs are from an early age accustomed to both domestic and outdoor labour, and in their capacity of shepherdess figure frequently in the folk-songs of their Greek neighbours. The *Vlachopoúla* may often be seen returning from the mountain-spring, or river-side, bearing on her back the load of wet linen she has been washing, a barrel of fresh water poised on her head, while her untiring hands are occupied either with knitting-pins or spindle. Never idle, she finds time while guarding her flocks to embroider in brightly coloured wools the coarse socks she sells to the shepherds, the proceeds being invested in the ornaments of alloyed silver which she delights to wear on Sundays and Saints' days. It requires a sturdy frame to support the weight of a Vlach gala costume when complete with belt, collar, bracelets and headgear of this metal, supplemented by strings of silver coins on head and breast. But such a frame is characteristic of these hardy daughters of the mountains.

The Highlands of Asia Minor are peopled by a great variety of nomadic tribes belonging to different races—Kurds and Yuruks, Circassians, Tartars, and Turcomans, who wander in summer with their flocks and herds over the pastures of the Taurus mountains, and in winter encamp on the great plain of Cilicia which runs up into the heart of this range. The most numerous of these races, the Yuruks, may occasionally pitch their black goats' hair tents as far from their headquarters as the neighbourhood of Smyrna, and here I have occasionally come into personal contact with them.

The origin of the Yuruks is still, notwithstanding the researches of ethnologists, an open question. The Yuruks

themselves, strange to say, possess no definite traditions or legends of a former habitat, or of the occasion of their migration to Turkey, which might give a clue to their origin. When questioned on the subject, they say that they are descended from the former inhabitants of the country who built the splendid edifices the ruins of which lie scattered in such profusion in the localities occupied by these nomads. Their name affords no clue, being derived from the Turkish verb *yurumek*, "to wander." Their language, too, is merely a dialect of Turkish, but contains many Persian words foreign to the Osmanli vernacular. Physically, the Yuruks approach more nearly to the Kurds than to any of the other peoples by whom they are surrounded. Though their hair is usually dark, their complexions are fairer, not only than those of the other nomad tribes of Asia Minor, but also than those of the Persians and Armenians generally. They are a fine active, hardy race, insensible to fatigue, tall of figure, with regular features, and a pleasing expression of countenance.

As among the Kurds, each tribe of the Yuruks has its *agha*, or chief, who is held responsible by the Turkish Government for the good behaviour of the people under his jurisdiction. All disputes, or questions requiring arbitration within the tribe are settled by the chief, whose judicial decisions are accepted as final, as no Yuruk would think of referring any matter affecting his race to a Turkish tribunal.

Though the majority of the Yuruks are pastoral, a few tribes earn their livelihood by wood-cutting, charcoal-burning, and the manufacture of the kindling wood, called by the Greeks *dhadhi*, torches of which are the only light made use of by the Yuruks themselves. It is made by cutting, low in the trunk of a pine-tree, a deep notch, towards which all the turpentine flows. After a while the tree is cut down, the wood surrounding the notch is taken out, cut into little slips and sold or bartered in the towns and villages.

The
Yuruks.

Yuruk
Industries.

The Yuruks divide the year into three seasons only, spring, summer, and winter. March they call *Zembrai*, "the opening, an equivalent of the name *ἄνοιξις* given by

Dwellings. the Greeks to spring, winter being with them reckoned as three months. During this season many of these nomads adopt a semi-sedentary life, and build huts of reeds or wicker-work, which they set fire to on leaving, or pitch their black goats' hair tents on the wide plain. Their furniture is as simple as it is portable. The high wooden pack-saddles of the camels form an outer wall, and within are the mattresses of the family, which are rolled up in the daytime, and spread on the ground at night. At one side is the primitive loom, on which rugs and other fabrics are woven, and on the other is suspended the churn of goatskin similar to that used by the Kurds. The majority of their domestic utensils—water jars, mortar for pounding coffee or its substitute, plates, bowls, etc.—are of wood, though each tent generally possesses, in addition, a few copper cooking vessels, which are handed down as heirlooms from generation to generation. It is to mend these that the gipsy tinker pays a periodical visit to the tents, setting up his bellows here and there, until, in return for his services among the pots and pans, he has collected a mule-load of cheese and butter, which he sells on his return to town.

In their diet the Yuruks are particularly frugal. Their bread resembles the *losh* of the Armenians, being a large, thin cake, baked on copper plates over a
Food. few *tezek* embers. In times of plenty it is made of wheaten flour, and in times of scarcity they content themselves with a substitute made from acorns. Coffee is their favourite beverage, and when the Mocha berries fall short, the seeds of a kind of thistle—the *Gundelia Tournefortia*,¹ which grows in abundance on the southern slopes

¹ So called after the Oriental travellers Gundelscheime and Pitton de Tournefort. The latter describes it as "une des plus belles plantes que le Levant produise." (*Voyage au Levant*, tom. ii, p. 250.)

of the Taurus—are utilised in its place. The liquid produced from these berries, when they have been roasted and pounded, is of a light amber colour ; it is more aromatic and bitter than real coffee, and possesses medicinal qualities. Among their delicacies are a kind of pastry mixed with vegetables, and an imitation of the sweet *moustalevrià* (μουσταλευριά) of the vine-growing districts. The juice extracted by boiling the cones of the *Juniperus drupacea* is substituted by the Yuruks for must, and is mixed with flour instead of starch. The rest of their fare consists chiefly of dairy produce, with very little meat, and no wine.

The outer dress of the women, so far as I can recollect it, consists of full Turkish trousers, vest, and quilted jacket, all of brightly flowered cotton stuff, with a broad sash of " Turkey red " wound round the waist. A kerchief only protects their heads from sun and rain, and the use of veils is unknown among them, as among Moslem nomads generally.

Dress.

Unlike the Kurds, the Yuruks are polygamous, the number of their wives often exceeding the limit of four fixed by Mohammed. A man of average wealth marries at least seven helpmates, and he must be a poor man, indeed, who does not possess three. For, though a plurality of wives is to the Osmanli an expensive luxury, it is to the Yuruk a necessity of existence. He requires a certain number of female " hands " to enable him to pursue his calling of flock-master, camel-breeder, etc., and as social usage does not allow of his hiring such " hands," he secures their services by marrying them. Each wife has her separate tent and her special occupation. The care of the flock will be divided between two or three, each tending a certain number of goats or broadtailed Qaramanian sheep ;¹ the fourth looks after the camels ; the fifth

Yuruk
Polygamy.

¹ The fat contained in the tail of this species of sheep is much esteemed in the East for culinary purposes. It appears to have been bred in these regions from very ancient times, for Herodotus speaks of the tails " one cubit in width " (iii, p. 113), and they also figure in the bas-reliefs of Persepolis.

collects fuel and draws water ; the sixth makes butter and cheese ; and the seventh weaves, on the loom before mentioned, the brightly coloured and substantial rugs and carpets which find their way to this country under the names of "Kelim," "Qaramanian," etc. Yuruk women generally have large families, but, owing to the rough lives they lead, infant mortality is so great among them that they seldom rear more than two or three. The fittest thus only survive, and this fact no doubt contributes to the physical excellence of the race. Like all Orientals, they swaddle their babies, after binding round their bodies a piece of cloth containing earth heated with a stone.

Though the Yuruks are, as far as possible, endogamous, they do not scruple, when short of wives, to steal them from

other tribes ; and, the services of the women
Weddings. being in such request, the husband has to purchase them from the father with a sum of money. At the betrothal ceremony a lamb is killed and eaten, and handkerchiefs are exchanged by the parties. The rejoicings observed on this occasion consists chiefly in tambourine playing, and in the peculiarly Oriental diversion of firing off small arms. The wedding feasts continue for several days, and are enlivened by music and dancing.

A Yuruk's funeral is a very simple ceremony. The burial-grounds are generally in the vicinity of one of their sacred

trees, which are all the temples required by
Funerals. these pastoral people. The body is carried to the shrine, a passage from the Koran is read over it, and it is committed to the earth close by. A few stones from the heap accumulated under the sacred tree form the only monument of the Yuruk, and epitaph he has none. The burying-places are always chosen near a pathway, in order that the dead may benefit by the prayers of the pious passer-by.

The Yuruks, though professing the creed of Islam, entertain at the same time an invincible repugnance both to

mosques and to their servitors, the *hodjas*. The Turkish Government has made various attempts to induce some of these nomads to settle in villages on the southern slopes of the Taurus by building mosques for them, and offering them other advantages, but in vain. The *hodjas*' sermons find no auditors, and the mosques themselves soon fall into ruins. Their favourite shrines are sacred trees growing by the side of the mountain paths, on which they hang, as votive offerings, bits of coloured rag, wooden spoons, and other small articles; and each worshipper, before he leaves this sylvan temple, adds a stone to the heap above mentioned.

Religious Beliefs.

The folk-beliefs of these simple people do not appear to differ much from those common to Orientals generally. They

Folk-Beliefs.

fear the "evil eye," and, like the Turks, believe in the *Peris* and *Djins* who have their abodes in streams, mountains, and buildings, but do not attribute to them anything of a harmful nature. Their women, in imitation of the Christians, sometimes mark their children's foreheads with the sign of the cross, in the belief that it brings good luck. They have also among them magicians and diviners, who read the future reflected in water, and, by examining the grain of wood, can tell who has stolen a missing goat or sheep, and where it is to be found. One curious belief, which seems, however, to be peculiar to the *Yuruks*, is that, if a civilised man drink of the water which collects in the hollows of the rocks after a wild animal such as an ibex or a bear has drunk of it, he will himself become wild, like the *Yuruks*. And, according to their tradition of origin above mentioned, they themselves were once a civilised race, and became "wild men," or *Yuruks*, in consequence of an ancestor having thus fatally drunk after wild animals. The cause thus assigned for their degeneracy must, of course, be looked upon as a poetical myth. But that they have, in fact, thus degenerated and were once a civilised race, or a section of such a race, and the builders, as they declare, of such

monuments as those among the ruins of which they now encamp, is held by scholars to be by no means improbable.¹

The Kurdish tribesmen, who form but a fifth, or even sixth, of that nationality, are estimated at some thirteen thousand families of whom some ten thousand are nomad. Of their tribes, or clans, three varieties are recognised—"great tribes," "medium tribes," and "small tribes," according to the number of households they severally comprise. These tribes consist of the family of the chief and a number of other families closely connected with it. In their encampments the tent of the chief is conspicuous among the others by its size, for it also serves as the council chamber, court of justice, and general meeting-place of the elders of the tribe, and in it public hospitality is exercised. Clan feeling and devotion to their chief are the leading characteristics of these wild people. The head of the tribe is, however, not an arbitrary ruler, the voices of the elders having great weight, and even the women are not excluded from their deliberations, such participation in the councils of the tribe being a peculiarity of nomad life and of a primitive state of society. For these Kurdish tribeswomen take a lively and intelligent interest in the political and social affairs of the clan of which they form a part, its feuds, friendships, plots and conspiracies, and are occasionally called upon to intervene actively in public affairs. To the women also is generally left the business of settling accounts with that regular but unwelcome visitor to the tents, the tax-gatherer, and many amusing stories are told of their address and resource in dealing with this functionary. In the domestic circle the women are treated as equals by their menkind, who are most affectionate in their relations with their parents, sisters and children, and in the character of husbands most considerate, kind and forbearing.

¹ I am indebted for many of the above details to the kindness of the late Mr. Theodore Bent.

A Kurdish tribe on the march from one pasturage to another is an exceedingly picturesque sight. The family luggage is carried on the backs of bullocks, which sometimes bear in addition two or three children and a cradle. Striding along in company with the other women may be seen several Amazonian figures who appear to be in charge of the party and to consider themselves much more responsible for its safety than the men who saunter along carrying only their arms. And beyond guarding the flocks, the men, as a matter of fact, take no part in the work connected with them, all of which devolves on the women and children. Kurds seldom eat the flesh of their flocks and herds, but content themselves for the most part with the dairy produce—milk, cheese, and butter, curds and *yiaoürt*,¹ with cakes of bread baked in their portable ovens, and a kind of pilaf made with wheat instead of rice. Butter is churned in very primitive fashion by these nomadic dairymaids. A large sheepskin filled with cream is suspended horizontally by cords tied to the extremities, and this is swung backwards and forwards until the butter, in dairy parlance, “comes.” The cheese called *djadjik*, made by these nomads, which is flavoured with some savoury herb, is much appreciated in the townships to which it is conveyed for sale.

Among the various tribes of Tartars leading a nomadic life in Eastern Turkey and Northern Persian not the least interesting are the Bosdans and Afshahs. In personal appearance they closely resemble their sedentary brethren above described.² Their women, who may be described as “short and stumpy,” wear red Turkish trousers and an embroidered jacket, but

¹ The use of this ancient dairy product of the East is enthusiastically advocated by Dr. Metchnikoff of the Pasteur Institute. It is generally made from fermented sheep's milk.

² p. 16.

no veils, save during the first twelve months of their married life, and are generally barefooted, though in some places red leather shoes are used to preserve the feet from snake-bites. The great peculiarity of their costume is, however, the long, thick tail of false hair, or, rather, of plaited silk or cotton, dyed to the colour of their natural locks, which is fastened to the back of their heads, and hangs down below their waists. On these tails the women hang a variety of little ornaments, generally of silver, and they also pierce their noses, and wear in the hole a clove, which gives them a very odd appearance. Like the Yuruk and other nomad women, the women of these Tartar tribes are very industrious, and, in addition to all the labour connected with the care of cattle and the dairy, they manufacture on their primitive looms quantities of coarse rugs and carpets. The Afshahs are also great bee-keepers, and carry their hives—which are long segments of tree-trunks hollowed out—with them during their summer wanderings in the mountains. The wax and honey are boiled together, and made into cakes, which they use as food. Wooden jars of classic form, carved with elegant patterns, and used as water vessels, together with other domestic utensils, are to be found in their tents. The encampments of these tribes, which, like those of the Yuruks and Turcomans in the plains, are often among ancient ruins and tombs, and are guarded by magnificent dogs of a breed resembling the St. Bernard. Though fed chiefly on butter-milk, they are extremely ferocious, and will allow no stranger to come near their posts. The reed-huts, for which the Tartars often exchange their tents in winter, are very ingeniously contrived, and consist of two rooms in one of which the calves are kept at night. The inside of the walls, after being plastered with *tezek* and lime-washed, are decorated with rude patterns, executed with a preparation of the henna with which the women adorn their fingers and toes.

The wedding ceremonies of these nomad Tartars generally

extend over three days, and the attendant festivities are often prolonged for weeks if the couple belong to families of rank. It is customary for a bride to receive a portion from her parents, although the bridegroom, as in Moslem marriages, generally settles upon her a sum of money, or property to a certain value, to be paid in case of divorce. On the first day of the wedding, the houses of the bride and bridegroom are thronged with guests. Presents are exchanged with great ceremony by the contracting parties, and the bridegroom sends to his betrothed a ring, which she wears on the third day of the ceremonies. On the second day the bride is taken to the bath, where her companions perform for her all the mysteries of the toilette, including the staining of her hands and feet with henna, and the plaiting of the hair into the regulation number of minute pigtails. On the third day she is dressed in the richest apparel her family can afford, and sits in state to receive the good wishes and presents of her friends until the hour arrives for her departure to her new home. The bridegroom, on his side, arrays himself as magnificently as possible, and on his wedding day receives the most obsequious attention from all around him, as if he were a person of superior rank. All who come to his presence sit below him, gifts are offered to him by his relations, and are received by his companions, who, on this occasion, act as his servants. Two of these friends, called his right-hand and left-hand men, are in constant attendance upon him, and carry out his every order. Should the happy man be bashful, these two do the honours and exert themselves in every way to promote gaiety and hilarity among the guests. The bridegroom they address as a monarch, and carry out his pretended commands to flog, imprison, or fine the rest of the company, his subjects. These comedies are generally preconcerted, and in any case offence is never taken or ill-humour shown, as this would be considered as evil omen.

Wedding
Ceremonies.

When the time has come for the bride's departure, she is led out, completely enveloped in a scarlet veil and mounted on a horse. If she be the daughter of a man of importance, all the horsemen whose attendance her father can command, assemble at the door of his house or tent. The bridal

Taking
Home the
Bride.

party then sets out, accompanied by music and dancing, often taking a circuitous road to their destination, in order to prolong this part of the ceremony. When they appear in the distance, the bridegroom mounts his horse, and, attended by his friends, sets out to meet the cavalcade. In his hand he holds an apple or orange, and, as soon as he has approached sufficiently near, he throws it at the bride with considerable force. Much importance appears to be attached to this act, silence being observed by all the company from the moment the two parties come in sight of each other until the apple has been thrown, when all again becomes uproar and confusion. Immediately upon discharging the missile, the bridegroom wheels his horse round with astonishing rapidity, and rides off at full speed to his own tent, pursued with great ardour by all the horsemen of the bride's party, emulous to overtake him before he attains his goal, the winner being entitled to his horse, saddle, and clothes. This fine is, however, only exacted in full if the fugitive bridegroom is a man of wealth, a few pieces of silver satisfying, in ordinary cases, the successful pursuer. But it being a point of honour with the bridegroom to escape, he is mounted on the fleetest horse the tribe can furnish, and, as his friends do all in their power to favour his retreat, he is very rarely overtaken. When the bride reaches the tent which is to be her future home, the women who have accompanied her gather round, and implore her not to dismount, while those of her husband's family use all their eloquence to persuade her to do so. This is the moment of her power. Every male member of the family into which she is about to enter brings her a present, according to his means or his regard for the bridegroom, and

at the same time solicits her to renounce her claim to part of the dower promised by her husband. This request is seldom wholly ineffectual, as it would be considered ungracious on the part of the bride to be altogether inflexible on so joyful an occasion, and she generally gives up some portion of her right. Knowing, however, the importance to her of the dowry in the event of a conjugal quarrel, a bride seldom relinquishes more than may just serve to grace the occasion. Dancing plays a great part in the wedding rejoicings, as in those of the Kurds. The performance is also of a similar character, and is accompanied by singing as well as the sound of instruments. The chiefs make a point of assisting at all marriage festivities, to which they also materially contribute by their munificence, and thus maintain good relations with their people.

Although the funeral ceremonies of the sedentary Tartars differ little from those of Moslems generally, among the tribesmen the funeral of a chief or other eminent man is made a very imposing spectacle. The favourite horse of the departed, bearing his dress and arms, accompanies the procession, and it is usual for those who desire to show respect for the dead to send a riderless horse, with arms on the saddle, to swell the mourning cavalcade, as with us empty carriages follow the coffin of a person of distinction.

In addition to the Circassians elsewhere described, various tribes belonging to this race have from time immemorial roamed over the northern and eastern provinces of Asia Minor engaged in pursuits either pastoral or predatory. Being less under surveillance than their countrymen settled in European Turkey, they are able to evade with impunity the law forbidding the sale of their daughters, and numbers of girls from these tribes are said to be annually purchased by the slave dealers always on the look-out for such merchandise in these remote regions of the Empire.

**Tartar
Funerals.**

**Circassians
Nomads.**

CHAPTER XIII

OTTOMAN HOMES AND HOME-LIFE

IN the Moslem quarter of a Turkish provincial town every house, even the poorest, has its courtyard, if not garden, and its overshadowing mulberry, plane or acacia tree. Each dwelling, too, is completely detached, so that a considerable space of ground is covered by a somewhat sparse population. The dwellings of the artisan and working classes generally differ only from those of the same rank of other nationalities in having wooden lattices on their streetward windows, being two-storied cottages with an outside staircase and broad landing covered by the pent of the roof. The abode of a middle-class family is generally surrounded on three sides by garden and courtyard, the fourth only abutting on the street, over which the upper story projects about a couple of feet. Tall cypresses, mulberry trees and acacias cast broad shadows over house and garden, and under them blossom in luxuriant confusion the rose and jasmine, orange and pomegranate, tuberose and carnation, side by side with the leek and tomato, brinjal and melon, cabbage and parsley. Two rooms on the ground floor, having a separate entrance, constitute the *selamlık* in which the husband receives his male visitors, the rest being occupied by a spacious kitchen, over which a negress cook generally presides. The upper floor is reserved for the women and children, and its furniture consists chiefly of divans, carpets and rugs. A Turkish mansion, whether in town or country, is generally a tile-roofed, rambling, irregularly built edifice of two stories, surrounded by walled gardens and courtyards and divided internally in two parts, the *haremlık* and the *selamlık*. Many of the older houses are built almost entirely of wood, and, with their overhanging



BROUSSA—A STREET IN THE TURKISH QUARTER

upper stories, their projections and recesses, bright colouring and verdant setting, are most picturesque in appearance. The partiality for light and air characteristic of the Osmanlis leads them, however, to construct their dwellings with what appears to Europeans a superfluity of windows. In the upper story of a *konak* or *yahli* they are often set only a few inches apart, and the frames, being generally both ill-constructed and unpainted, become warped by sun and rain, and let in the draughts in all directions. The lower parts of the *haremlik* windows are invariably screened by latticed blinds of unpainted wood, and by these a Moslem dwelling can always be identified.

The larger division of the house constitutes the *haremlik*, which has its separate entrance, courtyard and garden, and contains all the private apartments of the family. As in the generality of Eastern houses, the front door opens into a large hall, which gives access to rooms on each side of it, and has several windows at the opposite end. One of these rooms is the *kakvé-ojak*, or "coffee-hearth," where an old woman may always be found presiding over a charcoal brazier ready to boil coffee at a moment's notice; the others are storerooms and sleeping apartments for the inferior slaves. The kitchen, which is very spacious, is generally an outbuilding. One side of it is occupied by the great arched cooking-stove with its numerous little grates, on which the contents of brightly burnished copper pans simmer over charcoal fires, fanned with a turkey's wing by the negress cook. A wide staircase leads from the entrance floor to the upper hall, the centre of which is generally occupied by a spacious ante-room, on which the other apartments open. In some of the older houses the *divan-khané*, or principal reception room, contains a large alcove, the floor of which is raised about a foot above the level of the rest of the apartment. A low divan furnishes its three sides, and its most comfortable corner is the *hanun's* habitual seat. If the *divan-khané* has not such a recess, one end and

half the two adjoining sides of the room are usually occupied by a continuous sofa, and the fourth wall is furnished with a marble-topped console table surmounted by a mirror and candelabra, and flanked on either side by shelves in niches, containing rose-water sprinklers, sherbet goblets, and other ornamental objects. A few European chairs stand stiffly against the wall in every space left vacant, and one or two walnut tray-stools, inlaid with mother-of-pearl, are placed near the divan to hold cigarettes, ash-trays, matches, coffee-cups and other trifles. A few framed *yaftas*, or texts from the Koran, may be seen on the walls, but pictures are, generally speaking, conspicuous by their absence.

The *selamlık*, of which the service is performed entirely by men, contains the rooms used by the master for the transaction of business, the purposes of hospitality, and formal receptions. An apartment, called the *mabeyn*, or "neutral ground," serves to connect the two divisions. The key of the door leading to the *selamlık* is naturally kept by the Effendi, but a kind of buttery hatch, in the form of a revolving cupboard, called the *dulap*, serves for all verbal communication between the two departments, and for the transmission of dishes from the harem kitchen when a meal has to be served in the *selamlık*. If a man-cook is employed, the kitchen will, however, be in the latter division of the house.

Bedsteads are not used by the old-fashioned Turks. Each room contains a large cupboard, built into the wall, in which the bedding is piled during the day, and at night the slaves come in, when summoned, to make up the beds on the floor. Other bedroom furniture in the shape of washstands, dressing-tables, and wardrobes is dispensed with as superfluous. For everyday ablutions there is a small washing-room with a hole in the floor for the water to escape through, and when it is proposed to wash the hands and face only, a slave brings in the *leyen* and *ibrik* and pours the water ; while, for special ablutions,

the private *hammams* or the public baths will be resorted to. The *hanın* "does her hair," or has it done for her, seated cross-legged in her corner of the divan; and the quaintly carved and painted walnut-wood chests and coffer in her treasure-room suffice to hold her gauzes and brocades, her silks and embroideries. In similar receptacles may also often be found priceless treasures in metal, porcelain, glass, and gems, which, were they displayed in the reception rooms, would add greatly to the cheerfulness of their appearance. But it has not hitherto been the practice of the Osmanlis to decorate their apartments with bric-a-brac.

The warming apparatus commonly used by all the races of Turkey is a brass or copper pan containing charcoal buried in wood ashes. This is placed either on an elegantly shaped receptacle of wrought metal, or on a heavy stand of polished wood from two to three feet square and about eight inches high which occupies the centre of the room, or forms part of the *tandour*, a species of table round which the ladies sit with its heavy quilted covering drawn over their knees. The use of American stoves is, however, increasing every year; and the picturesqueness of most of the larger houses and *konaks* is destroyed by the hideous black stove-pipes which make their way through the windows or walls, and climb up to the roofs.

Such a mansion as above described may be found in every provincial town, and is a fair specimen of the average dwelling of a Turkish family of good position, though there may now be found, more especially in the capital and its suburbs, a considerable number of new houses, handsomely and solidly built, and in outward appearance not to be distinguished—except by the wooden lattices at the windows—from the dwellings of Europeans. The disposal of the rooms is naturally that best suited to Osmanli customs, but the furniture will be rather European than Oriental.

Such being the typical homes of the Moslem section of the population of Turkey, I will now attempt to describe the

organisation of an Osmanli household and the status of its female members.

The distinctive provisions of Moslem Marriage Law ensure that there shall be no relations whatever between men and women—whether slave or free women—in which the woman, from the very fact of such relations, shall not have enforceable legal rights against the man, and for her children as well as for herself. As to free women, the provisions of Moslem law are so enforced by the customs of Moslem society that no relations other than those of marriage between a Moslem and a free woman even exist, save most exceptionally. And although the law of Islam allows a man to marry legally four wives, and to be the owner of an unlimited number of slaves, it by no means follows that an Osmanli household is composed of a large number of women all of whom stand in wifely relations to their lord and master. Indeed, as a matter of fact, monogamy is the general rule among the Turks, and polygamy the exception. For, besides the other considerations which make a plurality of wives undesirable and inconvenient, there is, for all but the very wealthy, that of expense, as every extra wife means the provision of an extra suite of apartments, an extra slave, or train of slaves, according to the rank of the family, each *hanun* being entitled to her special attendants, and an extra allowance of pin money. Lack of progeny by the first wife is most frequently the reason which induces a Turk to incur the risk of having his domestic peace disturbed by taking a second ; and, rather than have recourse to this expedient, he will frequently adopt as his own an orphan, or slave child.

The legal rights conferred upon women by the law of Islam are, indeed, very considerable, and compare favourably with those enjoyed either under Judaism or Christianity. As a daughter, an Osmanli woman is entitled, on the decease of her father, to inherit his property in common with her brothers in a legally fixed proportion, according to the

Moslem
Marriage Law.

Status of
Moslem
Women.

number of his children. As a wife, she has the uncontrolled possession and disposal both of the wealth of which she was possessed before marriage, and of that which may subsequently accrue to her from her father's estate. She can inherit property without the intervention of trustees, and dispose of it as she pleases. No doctrine of "coverture" exists for her; she can sue, or be sued independently of her husband, and also sue, or be sued by him. A husband, on the other hand, is legally bound to support his wife and her attendants according to her rank and his means, and to furnish her with a suitable residence. And as to the custody of children, this question was settled at the outset by the Prophet of Islam, who wisely decided that a son must remain with his mother so long as he required her care, and a daughter until she reached the marriageable age.

Turkish women thus already possess all the legal, personal, and proprietary rights necessary to give them a social position equal, if not superior, to that of European women generally; and the objection to their emancipation from harem restraints is consequently one of custom and prejudice rather than of religious law. Prejudice is, however, still very strong with reference to the veil. In the first wild outburst of enthusiasm which greeted the proclamation of a constitutional government for Turkey, a few of the Moslem inhabitants of the capital somewhat lost their heads and appeared ready to rush to any extreme. Customary restraints were disregarded, Osmanli ladies appeared in public unveiled, demanding their share in this new and unlooked-for freedom, and seemed about—to use an Oriental simile—to "throw down the lattice into the street." As might have been expected, however, scandals ensued, and a police order was issued forbidding Moslem women to go abroad with their faces uncovered. This decree being at first to a certain extent disregarded, a second was issued instructing police officers to arrest summarily and conduct to the *caracol* any woman who should in future be so hardy as thus to flout public opinion

The question of female emancipation will, however, in all probability have to be faced in the not far distant future by

Turkish reformers. Not a few members of
Emancipation. the Young Turkey party are, indeed, already in favour of giving to the women of their nation the social and industrial freedom enjoyed by their Christian sisters. The wives of members of the diplomatic and consular services may already be met with in all the capitals of Europe—cultured and refined women who in manners and appearance easily pass muster in the circles frequented by their husbands. These ladies on returning to Turkey naturally doff their Parisian hats and when out of doors conceal their dresses under the disguising *chitcharf* which has of late years almost entirely superseded the *yashmak* and *feridjéh* of the past century. Nor do they usually consider this a hardship, for the more intelligent among them recognise how many difficulties of all kinds stand in the way of the general emancipation of their countrywomen. One of the most important of these is the fact that the abolition of the harem must necessarily entail the abolition of domestic slavery, its inseparable adjunct. Under this system no free woman, or girl over twelve years of age, may with propriety appear unveiled before a man who is not a very near relation, that is to say, before any man who might legally become her husband ; and as among Moslems first cousins are allowed to marry, the circle of male relatives having access to a harem is, strictly speaking, limited to the fathers and grandfathers, brothers and uncles of its female inmates. For the service of the family female slaves are, accordingly, still indispensable ; as a bondswoman, being the property of her master or mistress, may appear unveiled before the men of the household. Even were free Turkish girls available as domestic servants, their number would be extremely limited owing to the custom of early marriages ; and though in the harems of “advanced” Osmanli families, Christian girls, Greek or “Frank,” may now not infrequently be found acting as upper servants, this

innovation can hardly be expected to become general, especially in the provinces, where ancient prejudices are more strongly rooted.

Degrading though the status of "slave" may appear to the European mind, the condition of female slaves in Turkey

Domestic Slavery. may be said to compare not unfavourably with that of the generality of working women in other countries. For under Islamism they

are protected by many humane laws, and are on the whole, treated quite paternally. Being for the most part Circassians, Georgians, and Yezidi Kurds, and consequently of as good white blood as their owners, domestic slaves are not looked upon as a class apart; and when at the end of seven years' service they receive their freedom—and with it, as a rule, a trousseau and a husband, as they may not be sent adrift in the world unprovided for—their origin is speedily lost sight of, and they become merged in the free native population. Nor has a slave invariably to serve for seven years before obtaining her freedom. Moslems on their death-beds frequently bequeath their liberty to faithful bondsmen and women, this being deemed a meritorious act; and the good fortune of those gifted with personal attractions is assured from the outset, as many Turks prefer, for various reasons, to marry a woman who has been brought up as a slave. All Turks marry young, and marriage with a free woman being a very expensive matter for a bridegroom and his parents, owing to the lavish outlay in presents and entertainments which custom makes obligatory on such festive occasions, if a paterfamilias cannot afford to marry his son to a maiden of his own rank, he purchases for him a slave girl who has been brought up in some great lady's harem, and no expense is incurred beyond the purchase money. Should a slave, under these conditions, bear a child, she cannot be re-sold, but has the right to remain and bring up her offspring in the house of its father who will, in all

probability, set free his child's mother, and make her his legal wife.

Though great facilities appear at first sight to be given to a man in the matter of divorce, women are, on the other hand, safeguarded from a too arbitrary exercise of this prerogative by certain wise regulations which to a great extent modify such facilities in practice. "The curse of Allah," said the Prophet, "rests on him who capriciously repudiates his wife." And besides religious and social restrictions, a serious obstacle to divorce is offered by the *nekyah*. This is the settlement on the wife at the betrothal of a considerable sum of money to be paid to her in the event of such dismissal from her husband's roof, and without the payment of which no divorce can legally take place. A wife can also claim her release, together with the payment of the dowry, for various reasons, among which are his desertion, cruelty, or refusal to maintain her in the degree of comfort to which she is entitled. If, however, the wife, without such adequate reasons, and contrary to the desire of her husband, requests a divorce, she obtains it only by foregoing her dower.

In spite of all the social and religious conventionalities which, as we have seen, surround the lives of Osmanli girls, love occasionally surmounts the barriers of harem restraint, and romance ends happily in marriage. It is said that an "old maid" does not exist in Turkish society, so rarely is it that a husband cannot be found for a girl of marriageable age. For the plain or deformed daughter of a wealthy man will be bestowed on some needy youth to the furtherance of whose ambitious schemes the patronage of her father is necessary; and many pashas of high rank, and even Grand Viziers, have owed their success in life to the influence and interest possessed by their wives. Early marriages are the rule among the Osmanlis, who, in common with Moslems generally, hold the estate of

Marriage
Customs.

matrimony in great honour.¹ When it has been decided that the time has arrived for a youth to be married, his mother, if she has not already settled upon a bride for him, inquires among her friends, or of the women who hawk goods for sale from harem to harem, and act as go-betweens (*koulavouz*), in what families pretty and marriageable girls are to be found. This ascertained, she invites the *koulavouz* and some relative or relatives to accompany her, and, without troubling about introductions, drives to each harem in turn. Outdoor garments are removed in the ante-room; and it is customary to announce the object of the visit at the moment the slave approaches to remove the visitors' *chitcharfs*. The mother of the girl, when informed of this, hastens to receive her visitors with all honour in the *divan khané*, and her eldest laughter proceeds to dress and adorn herself with the utmost care in order to make a favourable impression on the *guerudjis*.² The two mothers meanwhile exchange conventional compliments until the *portière* is raised and the maiden enters the room, when all eyes are turned upon her. She approaches, kisses the hands of all the guests, and then serves them in turn with the coffee which has been brought in at the same time. As the cups are emptied the maiden takes them from the guests' hands, salaams, and disappears. After some half-dozen girls have been thus inspected, the mother returns home to describe them to her husband and son; and, the selection made, intermediaries are despatched to the family

¹ It is related in the *Hadith*, or "Traditions," that Mohammed said: "When the servant of Allah marries, he perfects half of his religion." On one occasion, the Prophet having asked a man if he was married, and being answered in the negative, he asked again, "Art thou sound and healthy?" "Yes," was the reply. "Then," said the friend of Allah, "then thou art one of the brothers of the devil." (*Mishkat*, bk. xiii, ch. I.) In consequence of the injunctions of the Prophet concerning marriage, members of the celibate Orders of Dervishes as a rule ultimately marry.

² "The viewers," from *guermeh*, to view. Among all Oriental peoples, Christian as well as Moslem, daughters are married in order of seniority.

of the fortunate maiden to settle the preliminaries. If no hitch occurs during these negotiations, the bridegroom sends to the bride the betrothal presents, which consist, as a rule, of a silver jewel-box, hand-mirror, and other toilet requisites; and receives in return a jewelled snuff-box, cashmere shawl, etc.

A few days afterwards the bridegroom sends to his future father-in-law the *aghirlik*, a sum of money which is practically his contribution to the expenses of the *dughun*; and eight days after the betrothal the legal marriage takes place. According to the law of Islam, marriage is not a religious but a civil act; and though prayer forms part of this as of every other ceremonial, the *Imam*, or priest, attends in his legal capacity only, the validity of the contract consisting in its being attested by at least two witnesses. On this day the bridegroom and his friends proceed to the house of the bride, in the *selamlık* of which the amount of the *nekyah* to be paid to the bride in the event of divorce, or on her husband's death—is discussed and settled. The contract drawn up, the bridegroom formally declares three times his desire to wed the daughter of So-and-So, upon which the *Imam* proceeds to the door of the *haremlık*, behind which the bride and her friends are assembled, and, after declaring the amount of the *nekyah* money agreed upon, asks the maiden if she accepts such an one for her husband. When the question and the affirmative answer have been thrice repeated, the *Imam* returns to the *selamlık* and attests the consent of the maiden, the contract is forthwith signed, and the parties are legally married. They do not, however, see or hold any communication with each other until the conclusion of the *dughun*, or wedding festivities, which may not perhaps take place for some months. This wedding festival extends over a week, and however ill a father can afford the expenses inseparable from its celebration, he is obliged by custom to incur them. Such festivities are, in fact, the delight of Osmanli women, and it is a point of

The Legal
Ceremony.

honour with a mother to celebrate the *dughun* of her daughter with as much *éclat* as possible.

Paying calls, attending *dughuns*, promenading, driving, shopping, and going to the bath, are the chief amusements of the general run of Osmanli women. Before

**Harem
Diversions.**

setting out with any of these objects, a *hanun* must first obtain the permission of her husband. If the Effendi is inclined to be jealous and strict, he may object to seeing his family often out of doors, and permission may sometimes be withheld. But in the majority of households this is merely a polite formality, and leave for an expedition is granted as soon as requested. Osmanli women are passionately fond of the open air ; and the number of charming resorts within easy reach of the capital, added to the most magnificent climate in the world, offer every facility for the indulgence of this taste. Nearly every provincial city and town also possesses in its vicinity a choice of delightful situations, where the eye can drink its full of beauty from verdant earth, azure sky, and sunlit sea ; and it is almost impossible to visit any of these spots without finding there a group of Osmanli women "taking their *kaif*."

An Osmanli, be it observed, never, under any circumstances, goes abroad in company with the women of the household. Little girls, before adopting the *yashmak*, are constantly seen in public with their fathers and brothers, and are also allowed free access to the *selamlık*. But the veil once donned, a girl enters the ranks of womanhood, and is thenceforward amenable to the law of *namêkhran*, under which she must submit to all the restrictions of the harem. The reason of this separation of the sexes out of doors is sufficiently obvious. For a father or brother could not frequent the public promenades and drives in company with his womenkind without bringing them directly under the notice of his male friends and acquaintances, and thus infringing the fundamental principles of the *haremlık*.

Going to the *hamman*, as the Turkish bath is called, has always been made by Osmanli women the occasion of great festivity and ceremony, and forms part of

The Bath. the customary ritual attending weddings and similar family events. On these occasions a complete outfit of garments for each lady is carried by a slave, tied up in a square *boktcha*, or wrapper—the primitive and universal portmanteau—made without of silk, and often richly embroidered, these garments being donned after the bath together with their possessors' most handsome jewellery, for the admiration—and perhaps envy—of the acquaintances they may meet at this favourite rendezvous. Other slaves carry, in addition to fruits and refreshments of all kinds, a variety of rugs, bath wraps, brass basins, and the multitude of—to the uninitiated—mysterious articles considered necessary to the due performance of this important ablutionary rite. And for the best part of the day the *hanuns*, with their children and attendants, remain at the *hammam*, eating and drinking, singing, frolicking, and gossiping in the intervals of the oft-repeated soapings, rinsings and rubbings, the application to the hair of crushed laurel berries to make it glossy, and to the finger and toe nails of henna, and other toilet details impossible to enumerate.

The Turks indulge in but two meals a day—the *karvaltò*, a luncheon, or rather *déjeuner*, eaten about eleven o'clock, and the *yemek*, or dinner, partaken of about sunset, and varying accordingly between six o'clock in winter and eight in summer. Ladies

Turkish Repasts. generally invite their friends to the *karvaltò*, as Moslems are rarely abroad after nightfall, and occasionally large luncheon parties are given, at which the most rigid etiquette is observed. When the meal is announced, the hostess leads the way into the *yemek-oda*, or dining-room, where, in an old-fashioned house, the covers will be laid on a number of *sofras*—circular tables, or, rather, stands, raised only some ten inches from the floor, and accommodating at the most eight persons ;

and at these the guests are distributed according to their rank. The covers at a genuine Turkish table consist only of a spoon and a piece of bread. Round the leather pad which occupies the centre of the *sofra* are grouped small saucers containing *hors d'œuvres*, consisting of olives, cubes of melon or cucumber, radishes, anchovies, etc., together with a salt cellar and pepper-box. As the ladies sit down cross-legged on the low cushions, slaves approach bearing soap, water and towels. One holds the *leyen*, or metal basin, made with a little stand in the centre on which the ball of soap is placed, and a "well," into which the water disappears through a perforated bottom; another pours the water over the hands from an elegantly shaped *ibrik*; while a third tenders the embroidered towel on which to dry them. Other towels with embroidered ends—the *chevrés* of which the East has been almost emptied by the demand for them in Europe—are handed round to serve as table-napkins, and the repast commences. A tureen of soup is first placed on the *sofra*, very thick, rich, and nourishing, and containing a certain amount of meat and vegetables. The hostess politely invites with a wave of her hand and a "*Boyourn, Effendi*," the principal guest to dip in her spoon. If all the guests are of inferior rank to herself, she takes precedence and dips hers in first. When the spoons have returned a few times to the tureen, it is removed at a signal from the *hanun*, and replaced with other dishes in succession. The *hors d'œuvres*, and various sweets, fill up the intervals between the courses until the *pilaf* is placed on the table. This national dish is composed chiefly of rice and butter, and is, like the others, eaten with the fingers, which may sound a difficult feat. But "practice makes perfect"; and one is often surprised to see with what neatness and dexterity the loose grains of rice can be picked up by the henna stained fingers and thumb, and conveyed from the dish to the mouth. *Hochaf*, a dish prepared from stewed fruits, and iced, is the last to be placed on the table.

The dwellings of the Albanians are in general entirely in

keeping with the character and mode of life of their inmates. Even at Ioannina, where local customs approximate more closely to those of the Greeks, the houses
Albanian Dwellings. have a gloomy aspect, being shut in from the street by massive courtyard gates, and having no visible windows on the ground floor. Like the majority of Oriental houses, they consist but of two stories, the upper, which contains the living rooms of the family, being reached by an outside staircase and landing under the broad pent of the roof. In more remote towns, such as Prizrend and Pristina, the streets look dreary and deserted in the extreme, besides being very narrow and ill-paved—if paved at all—and the bazaars and shops are exceedingly mean and poor. The household furniture of a family of moderate means consists of little beyond a low divan furnished with rugs and hard cushions, a few chairs and a mirror. The lime-washed walls may perhaps be decorated with a frieze in monochrome representing a landscape executed in the crudest style of art, while a high shelf holds the *ibriks* and other domestic utensils, all of copper, above it being suspended the rich assortment of arms which is the pride of every family.

In the mountain districts the houses of the Beys are complete fortresses, being surrounded by high walls pierced with loopholes for musketry. Only in times of open hostility, however, is it necessary to take precautions against possible foes, for an Albanian's notion of honour does not allow him to slay a man in his own house, deadly as may be his feud with him. The villages in these districts are generally remote from each other, perched in high and inaccessible situations. The furniture of their rude stone cottages is limited to a few home-made mats and rugs, a *sofra*, a well-scoured copper-pan to mix the bread in, a wooden bowl or two, a few horn spoons, a brass coffee-pot and lamp. One of the two rooms is used as a storehouse for the winter provisions, the other serves as general living and sleeping room. Each house has its garden

plot well stocked with fruit trees and vegetables, and its tobacco patch, all surrounded by a high loop-holed wall ; and each village has its green, in one corner of which is the communal threshing-floor where the grain is trodden out by the feet of horses.

The social status of Albanian women varies according to district and creed. The Liaps and the Christians of Southern

Albanian Women.	Albania and Epirus generally occupy the least enviable position, all the hard out-of-door work devolving on them. The Northern
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Albanians and also the Tosks, on the other hand, treat their wives with much greater consideration, consult them willingly in their affairs, both public and private, and accord them a position in the family almost equal to their own. And well do they merit the respect of their husbands and brothers. For often have they proved themselves to be fit companions for men, unmindful of fatigue, danger, and even death in the cause of liberty. The Albanian code of honour makes it impossible for a man to attack a woman, whether armed or unarmed, and this sacredness attached to their persons extends also to those whom they may take under their protection. Escorted by a girl only, travellers may pass through the wildest parts of the country, and a man may cross, without fear, the lands of one with whom he is at feud, if he have the safe-conduct of a woman belonging to his enemy's family. To such an extent, indeed, is respect for women carried by the Albanians, that it is contrary to their notions of propriety ever to make women the subject of jokes or humorous stories. Insult or annoyance offered to a girl, or carrying off one without the consent of her parents, almost invariably results in bitter vendettas between families, or fierce feuds between tribes.

The highest aspiration of an Albanian wife is to be the mother of boys, and she is less proud of her own beauty and the rank of her family than of the number of her sons and of their valour. For the mother of many sons is sure of the

lasting affection of her husband, enjoys the respect and consideration of the rest of his family, and wields great authority in the household to which she has come as a stranger. As her sons seldom permanently leave the paternal roof, she may look forward to their support and affection in her old age, and to see their children growing up around her. When a young husband leaves his home for a sojourn at a distance, custom requires that his wife should manifest no grief at his departure. Instead of accompanying him to the threshold, and watching his familiar figure disappear in the distance, or going to meet him on his arrival, she hides herself at both the moment of his arrival and the moment of his departure. A woman's grief must not, say her elders, soften a man's heart when his duty lies before him. Neither must she ask for news of him at any time during his sojourn abroad. Yet in the depth of their hearts no wives more regret the absence of their husbands, as the touching little superstitious observances with which they console themselves testify. Unknown to their partners, they sew in their clothing small objects which they themselves have worn, as talismans to ensure their safe return; and during their often protracted absences they resort to various methods of divination, either with or without the aid of a professional wise-woman, in order to discover how their beloved spouses fare, where they sojourn, and how they are occupied. The men, on their side, are not free from home-sickness, and many are the pathetic little exile-songs, in which their longings for their native mountains, and for the beloved ones from whom they are for a time separated, find expression.

The Turkish veil and cloak are worn out of doors by Moslem townswomen, as also by the Christian women domiciled in their neighbourhood. But the countrywomen both of mountain and plain, and whether Christian or Moslem, go about their daily avocations unveiled. The peasant costumes vary extremely in detail, but are generally composed of stout homespun and felt, and in form resemble those of the Greek

and Bulgarian peasants of Macedonia, the leading features of which may be described as two aprons worn under a coat.

Tribal and family pride may be said to be the leading feature of Albanian character. And though the *Schkyipetar* chieftains

Marriage
Customs.

possess neither "family trees" nor armorial bearings, matrimonial alliances between their families are arranged with rigid regard to

rank and precedence. The wives and mothers of the Moslem Beys, like well-born women generally, are intimately acquainted with the genealogies of all the neighbouring families, and the preliminaries of a betrothal are usually settled by them in the privacy of the harem before formal proposals are made to the head of the maiden's family. Differences in religious belief form, generally speaking, no bar to social intercourse between Albanians. Christian men wed Moslem maids, and *vice versa*; the sons will be brought up in the faith of the father, and the daughters in that of the mother. Exogamy is the general rule in the affairs of marriage, and by the Roman Catholic Mirdites it is observed to the extent of carrying off by force a woman from one of the neighbouring Moslem tribes. The wives of the principal inhabitants of Oroshi are said to be invariably acquired in this way; and far from resenting, or being ashamed of the circumstance, they deem that an honour has been conferred upon them, and their relatives—after a conventional protest—accept the situation after payment of the usual dowry. And although these unwooded brides may not embrace with enthusiasm the faith into which they are usually baptized as a preliminary to marriage, they scrupulously observe its external forms, and prove devoted wives.

Among these exogamous tribes, succession is, as a rule, in the male line. If, however, there are no surviving sons,

Custom of
the Levirate.

and a daughter chooses to remain a spinster, she may enjoy the usufruct of her father's property which, on her death, reverts to her

nearest male relatives. If a man die childless, his estate is

divided among his male relatives who pay to his widow a pension, she remaining in his house, or returning to her own people, as she pleases, and retaining all that she has received or inherited from her parents. As among the Osmanlis, the children of Moslem Albanians by slave mothers have an equal right with those by a wife to succeed to their father's estate. The custom of the *Levirate* is also observed by the Albanians. If a deceased husband has an unmarried brother, the latter has a right to marry the widow, will she or nill she, otherwise she may not re-marry in the same village without the consent of her husband's family. If, however, a widow return to her father's house and marry into another family, her father pays to her son, should she have one, or to her first husband's heirs, half the dowry promised at her second betrothal. If a betrothed man die, his brother has also a right to the bride, to whose parents he pays an additional dowry.

Divorce is not uncommon among Moslem Albanians who follow in this respect the custom of their Osmanli neighbours, the husband paying to the discarded wife the sum promised in the marriage contract in view of such a contingency. The divorce generally takes place at the instance of the husband, but the wife may also claim it for certain reasons; if, for instance, a husband has left his home and does not return within the period fixed by the Kadi, who administers the Sacred Law dealing with the affairs of marriage. The Albanian, like the Osmanli Moslem, is bound to provide his wife with food, clothes, and shelter in keeping with his position and means, and cannot require her, as a Christian husband may, to earn money for him by her labour. She, on her part, is bound to obey him and study his wishes, abstain from anything likely to annoy or vex him, and to watch over the interests of the family. If her husband is poor, she will also perform all the household work, attend to the dairy, and spin and weave the wool and flax for domestic use.

**Divorce
in Albania.**

A striking illustration of the freedom from Moslem molestation enjoyed of late years by the subject races as compared with their position at the beginning of last century is afforded by the difference in the style of their town houses, especially at Smyrna. The dwellings of more ancient date are, externally, gloomy in appearance, often having no windows on the ground floor beyond a few small grated openings near the ceilings, while the low-arched entrance door is faced with iron, and defended within by massive bars and bolts. The upper stories overhang the streets, and in the narrower thoroughfares, as in the streets of Old London, one might almost from their casements shake hands with one's opposite neighbours across the street—this style of architecture presenting many advantages when the dwellings of the Christians were exposed to the attacks of the insolent and turbulent Janisseries. The interior, however, of many of these old town mansions is the reverse of gloomy. The heavily barred portals opened, one descends a few steps into a spacious hall, comfortably furnished, and divided only by a glazed partition from a pleasant flower-filled garden. This spacious entrance hall is also a general feature of the more modern dwellings of the Armenian townfolk. In these the wide doorways, which are above, instead of below the level of the street, are approached by handsome steps of white marble, and the hall within is paved with squares of the same material. In the smaller abodes—in Smyrna often of one story only, on account of the frequent and severe earthquakes—the windows of the *salone*, or drawing-room, alone overlook the street, nearly all the other rooms receiving their light and air from the hall. This apartment, which is used as a general sitting-room, often terminates in a species of conservatory with creepers, choice plants in vases, and a fountain. But whether ancient or modern, the abode of a wealthy Armenian of the seaboard cities is a palatial edifice, replete with European comforts and elegancies. The choicest fruits of that fruitful

clime flourish in their paradisaical gardens which are fragrant with flowers all the year round. On the raised tessellated footpaths—for the gardens are watered by irrigation canals—saunter the almond-eyed daughters of the house in loose Oriental robes and with slippered feet, or in the latest Paris fashions, according to circumstances, season, and the time of day.

The dwellings of the urban Armenians, even of the poorest class—*hammals*, or porters, boatmen, and fishermen—are, though, of course, small, not without a certain amount of decent comfort, suited to the mode of life of their inmates. There is also very little overcrowding among the poor of Turkey as compared with Europe generally, and the exclusiveness of Oriental family life does not admit of much sub-letting to lodgers.

In the Armenian highlands, however, a rigorous climate and primitive social conditions have necessitated dwellings of a very different description; and in the
 The
 Highlands of
 Armenia. towns of Armenia proper even the habitations of the leading citizens lack the comfort and cheerfulness of those above described. At Erzeroum, for instance, the one-storied houses present a most gloomy appearance, being constructed of stone of a dark colour, with tiny double glazed windows like port-holes. This town is situated at the foot of a mountain up the lower slopes of which it appears to climb, each room being built like a separate house with a flat roof which communicates with those above and below it by means of steps. One may accordingly walk along these terraces from house to house over a great part of the town, and when stopped by an intersecting street, a moderate leap will easily clear the chasm, so narrow are the thoroughfares. The space occupied by the dwelling of a man of means is consequently prodigious, and its top, which is covered with vegetation, resembles a meadow. Many of the houses are either wholly or partially subterranean, and the dwellings of the peasantry are generally mere burrows in the

hillside. The front is formed by cutting away perpendicularly the surface of a convenient slope for the space of a few yards ; the room, or rooms, are excavated in the hill, and the soil dug out is thrown against the outer wall and on the roof, which is supported by strong beams. A thick crop of grass soon covers all, and here the lambs are left to graze when the wind is not strong enough to blow them away. To the roofs come, too, in the brief summer time, the women and children, with their mattresses and cushions, to bask in the balmy air ; and the whole family may occasionally sleep here “ at the moon’s inn,” without disturbing the storks who, every succeeding spring, build on the broad mushroom-shaped chimneys. With them come also the household pets—the beautiful white cats with long silky fur, the tame lemmings and *karaguez*, or “ black eyes,” pretty little creatures with soft grey fur, which, like the lemmings, hibernate in winter and are easily domesticated.

The internal arrangements are more or less similar in all these abodes, the floors of which are, as a rule, below the level of the roadway. A low door gives access to a passage, on one side of which is the *byre*, or ox-stable, and on the other the kitchen, storeroom, and private apartments of the family. Each room has a rude stone fireplace, in which *tezek*, the common fuel of those regions, is burnt. Some of the wealthier houses may boast chairs and tables and perhaps a gilt-framed mirror ; but as a rule the furnishings consist of a low divan round three sides of the room, covered with stuffs of native manufacture, and some Kurdish or Persian rugs spread over the thick felt floor-covering. The walls are whitewashed, and the wooden ceilings often curiously carved and painted. The ox-stable is the most characteristic part of the dwelling. It contains sometimes scores of cattle whose animal heat during the winter months contributes considerably towards the warmth of the interior. One end of this division of the house has a raised floor, like a *daïs*, railed off from the rest and used by the

An Armenian
Interior.

men of the family as a sort of *selamlık* for the transaction of business. Like the family rooms, it is furnished with divan and rugs, while on the walls are suspended the saddlery and weapons. Under this platform the dogs have their abode, and on the divans, safely out of their reach, repose the beautiful so-called "Persian" or "Angora" cats, which, however, come from the Armenian town of Van.

Patriarchal customs are still rigidly adhered to in Armenia, and also, to a great extent, in the Turkish towns of the interior, such as Broussa and Cæsarea, where the "housefather" gathers beneath his own roof-tree his sons and their descendants to the third or fourth generation, one household often consisting of some thirty or forty persons, all of whom must necessarily be subject to his supreme authority.

The absolute indissolubility of marriage imposed by the Armenian religious law, together with special social and political conditions, combined, in the past, to make expedient the seclusion, if not subjection, of women. In former times girls were married very young, often when only twelve years of age. In order to ensure harmony among the numerous women brought into the house as wives for these successive generations, a practice which may be termed "the subjection of the daughter-in-law," is resorted to, the wisdom of which, under the circumstances, cannot but be recognised. On the Saturday after a bride has been brought to her new home she performs the ceremony of kissing the hands of all her husband's relatives who are older than herself. Preparatory to this formality she dons a veil of crimson wool, which partly obscures her features, and which she does not thenceforward lay aside until she has the housefather's permission to do so. The young wife must now not venture to address her husband's parents or any of his relatives save those who are her juniors, neither must she speak to her husband in the presence of his parents until such time as the patriarch of the family may see fit to give her permission, which he does by removing her veil.

This, however, seldom happens until she has borne a son—for, as the native proverb says, “a wife shows her character at the cradle”—and the restriction may not be removed for many years.

The Armenian proverb, “I speak to thee, my daughter, that thou, my daughter-in-law, mayst hear,” well illustrates the attitude of a mother towards her son’s wife, and suggests that, though the new-comer is not spoken to, she is none the less “talked at.” “A house will not be found convenient if two women command in it,” also shows the wisdom, under the patriarchal system, of assigning the daughter-in-law a subordinate position. National etiquette also forbids a young wife to go abroad during the first year of her married life, even to church, save at Easter and at the feast of the Assumption, no doubt a wise restriction, as this prevents her carrying every little trouble to her mother, who during this period pays her only an occasional formal visit.

In the inland towns of Armenia, Cappadocia, and Cilicia girls are kept almost as much secluded from intercourse with

Modern
Innovations.

the other sex as are their Moslem sisters, and a betrothed couple are consequently, as a rule, comparative strangers to each other.

This is, however, not the case in Smyrna or Constantinople, where European manners are more or less cultivated by the better class of Armenians, and where marriages of affection are not uncommon, nor in all the villages, where a certain amount of courtship often takes place. But national prejudice, in the towns of Armenia, forbids any but the most formal intercourse between the betrothed couple, and all the arrangements for the auspicious event are made by the respective parents.

All these patriarchal customs are, however, in the cities of the Ægean and in the towns of European Turkey, things of the past. And the contrast between the manners and social life of the inhabitants of the chilly highlands of Armenia and those of the dwellers on the sunny coasts of the Ægean and

the Bosphorus is now as great as is the difference in their physical surroundings. Western education and ideas are with every succeeding generation more and more permeating every class, and though a good many of these apparent changes are merely superficial, and present strange and sometimes ridiculous anomalies, inevitable in a period of transition from Eastern to Western habits and modes of thought, real progress is no doubt being made by this section of the nation. An Armenian bride in Western Turkey now becomes the mistress of her husband's house, his parents merely receiving her on her arrival according to the ancient etiquette in matters of marriage, which is still to a great extent adhered to ; and she enjoys the same freedom of action as the European ladies with whom she may be acquainted. All the usual facilities for social intercourse are at her disposal, and she may, if philanthropically disposed, spend some of her leisure time in endeavouring to ameliorate the condition of those of her countrywomen less favoured by fortune. She has her box at the theatre, and attends the balls given at the casinos of the different nationalities as well as those more exclusively Armenian.

The social status of the women of a community being chiefly determined by the law of marriage of the established

**Status of
Greek Women.**

religion, the status of Greek women, in common with that of the women of all the other Christian races of Turkey, is determined first of all by that Christian marriage law which abolished the old rights and privileges enjoyed by the women of the Roman Empire, substituting for them the subjection of the wife to the husband in an indissoluble marriage. By the Greek Church, however, this general Christian law was modified as early as the eleventh century, when the Patriarch Alexis permitted the clergy to solemnise the second marriage of a divorced woman if the misconduct of her first husband had occasioned the divorce. And at the present day little difficulty is experienced in dissolving an incompatible union without misconduct on either side, and whether the suit be brought by

husband or wife, divorce cases being tried by a Council of Elders, presided over by the archbishop of the diocese, who hear all the evidence *in camera*, thus avoiding the scandal attaching to such cases in the West.

It must, however, be said that this privilege of divorce is, among the Greeks, rarely made use of without good and serious reasons, both social opinion and pecuniary considerations weighing strongly against it ; and in all my long acquaintance with persons of this race, two cases only have in Turkey come to my knowledge. For though Greek matches are, to a great extent, *mariages de convenance*, marital dissensions are, among the respectable classes, extremely rare. Greek men, besides being good sons and brothers, are also on the whole exemplary husbands, and Greek women in their turn prove most devoted wives. There still also survive among the Greeks, as among the other races of the East, considerable remains of patriarchal customs, even among the upper class. One of these is that the sons, on marrying, often bring their wives to the paternal home. In such cases the husband's mother, on the death of her husband, is not, as with us, banished to the "dower house," but retains the place of honour in the household, and continues to receive every mark of attention from her sons and their wives who consider it no indignity to kiss her hand, when receiving her morning greeting or evening benediction. And in these irreverent days it is very refreshing, on visiting a Greek family, to see the widowed mother at the head of her table, and mark the deference paid to her by the whole household.

The degree of seclusion observed by the Christian women of Turkey appears always to have varied according to external circumstances, and would appear to be due rather to considerations for their safety necessitated by their position among peoples of alien race and creed than to any desire on the part of men for their "subjection" ; and that this is really the case is, I think, proved by the fact that the women of Greece, since

Seclusion
of Women.

their emancipation from Turkish rule, have enjoyed the same freedom as other women of Southern Europe, and that in towns such as Smyrna, where the Moslem element is in the minority, this seclusion is now a thing of the past. The more remote the community, however, and the more isolated from contact with the outer world, the more rigid generally is found to be the code of social morals, whatever the religious creed professed. In the mountain villages of Crete, for example, female misconduct is still visited with the severest penalties, and was formerly, and even so late as the beginning of the last century, punishable with death. "Whenever," wrote Mr. Pashley, "a married woman was suspected of unfaithfulness, or a maiden of frailty, her hours were from that moment numbered, and her end was so tragical and shocking to all the feelings of natural affection, and, indeed to all ordinary notions of humanity, that one can hardly believe such a practice to have been observed on the very confines of civilised Europe, and in the nineteenth century, by any Christian people. Her nearest relatives were at once her accusers, her judges and her executioners."¹

Greek wives are, however, generally speaking, honest and industrious, the most affectionate, if not always the most judicious, mothers to be found in any country, and their devotion is well repaid by the dutiful and tender regard of their sons and daughters. Indeed it would be difficult to find a people in whom family affection is more strongly developed, or with whom the ties of kindred are held more sacred. The young men who leave their native towns and villages to seek fortune in a distant city or foreign land generally return home to marry the wives chosen for them by their parents, and when they retire from commercial or professional pursuits, endeavour to spend the rest of their days amid their kindred. When a youth is leaving home for the first time, it is customary for his relatives and friends to accompany him some distance

Family
Affection.

¹ *Travels in Crete.*

on the road. Before taking her final leave of her boy, his mother laments his departure in song, and the youth responds bewailing the hard fate which drives him forth from his home. These farewells are sometimes extemporaneous effusions called forth by the circumstances which compel or induce the youth to leave his home. Others, more conventional, describe the condition of an exile in a foreign land without mother, wife, or sister to minister to his wants or cheer him in sickness and sorrow.

As girls of the peasant class can usually find plenty of occupation at home, they seldom go out to service, save when

Domestic Service. there happens to be more girls in the family than a father can afford to portion, as

a general prejudice exists against allowing girls to leave the paternal roof until they are married, a reproach being implied in the expression, "So-and-So's daughter has gone from home." There are, however, certain districts which form an exception to this rule, and some of the Greek islands are famous for their cooks, who can always command good wages in the towns of the mainland. From the islands come also the nurses, bringing with them their quaint costumes, their charming lullabies and fairy tales. The girls who enter domestic service save their wages for a marriage dowry, and, in the provincial towns, wear the gold and silver coins strung round their necks, a fashion formerly common to all classes when *flourià*, or Venetian sequins, were in great demand for this purpose and are frequently mentioned in folk-song and folk-tale.¹ The amount of a girl's dowry is thus easily estimated by *pallikars* on the look-out for a "weel-tochered" bride.

¹ As an instance, in this dancing song, from which I omit the antistrophes.

"By three wide oceans girt about,
Stands secure a lofty castle;
High within it sits a maiden,
And she golden coins is stringing.

"Stringing and unstringing ever,
Strings a dozen she has finished;
Six around her neck she's twisting,
Six among her tresses twining."

Among the Greeks especially, a portionless girl has, indeed, little chance of finding a husband. Greek parents, consequently, however poor, make it their first duty to save a dot for their daughters, and brothers, in a father's place, consider it incumbent on them to see their sisters satisfactorily settled in life before taking wives unto themselves. Social opinion is very strong on this point among this race with whom fraternal affection, like charity, is held to cover a multitude of sins. Marriage being thus looked forward to as a matter of course, the preparation of a girl's outfit is often, especially among the peasant and artisan classes, begun by the careful mother while she is still a child. The parents purchase by degrees the materials necessary, according to their means, and the maiden herself performs a considerable part of the task of converting them into wearing apparel and articles for domestic use. The daughter of a well-to-do peasant will receive as her portion a sum of money from £30 to £100, a good stock of house linen and home-made rugs and carpets, several articles of furniture, and two or three suits of clothes, including a gala costume for Sundays and holidays. This last varies in style according to locality, but in its main features resembles more or less closely that of a Roman *contadina*, with the addition for outdoor wear of a long coat of fine cloth worked round the borders with gold thread in coloured silks, and invariably lined with fur.

**Marriage
Portions.**

The ceremonies observed by the Greeks in connection with death and burial are almost everywhere identical, and include many archaic customs and time-honoured traditions in association with the rites of the Eastern Church. Greek women have in all times played a conspicuous part in funeral

**Greek
Funeral
Ceremonies.**

observances, and from the days of Antigone the fulfilment of the rites of sepulture has been observed by them as one of the most sacred duties. Homer describes how Andromache chanted a dirge to her dead husband and her son Astyanax;

how the mother and sister-in-law took up the lament, the burden of which was repeated by a chorus of other women. Such scenes as this may be witnessed at the present day in the cottage of the humblest peasant.

After the first burst of natural grief is exhausted, the body is left to the ministrations of the "washers of the dead." The customary ablutions performed, it is anointed with oil and wine, and sprinkled with earth. A clean mattress and bed linen are spread on a long table and the dead person, dressed in his holiday garments, is laid out on it with his feet pointing towards the door and his hands crossed on his breast. The female relatives of the deceased, with dishevelled hair and disordered dress, now come in to perform the duty of watchers. Seated round the room on the floor, they take it in turn to chant dirges (*μυριολογία*) for the dead, lamenting his loss, extolling his virtues, and, in some cases, describing the cause of his death. These *myriologia* are essentially pagan in sentiment. They contain no assurance that the dead are in a state of bliss, and no hope of a happy meeting in Paradise. A dying son can comfort his sorrowing mother only by directing her to a hill on which grow "herbs of forgetfulness." The fond brother would build for his sister a mausoleum in which she could sit at ease, look forth on the green earth, and hear the birds singing. And the young wife complains that her husband has abandoned her, and wedded instead the "black earth." But, as a rule, the lost ones are mourned as carried off by the vindictive and remorseless Charon from home and friends and all the joys and pursuits of the upper world, to his dreary realm of Hades. This lower world is generally pictured as a tent, green or red outside, but black within, under which are held dismal banquets on the bodies of the dead. Charon goes out hunting on his black horse, and returns laden with human spoil of both sexes and all ages :—

"The young men he before him drives, and drags the old behind him,
While ranged upon the saddle sit with him the young and lovely."¹

¹ A number of these Dirges will be found among my translations of *Greek Folk-poesy*, Vol. I.

Though crudely expressed in the mixed and ill-pronounced dialects of the various localities to which they belong, these death-ballads are by no means devoid of finely imaginative and poetic ideas. Many are, no doubt, of considerable antiquity, and have been transmitted as heirlooms from mother to daughter through countless generations. Every woman knows by heart a considerable number suited to all occasions ; and if these are found insufficient to express the overwrought feelings of a bereaved mother, daughter, wife or sister, her grief will find vent in an improvised *myriologos*, less measured and rhythmical, perhaps, than the conventional dirge, but equally marked by touching pathos and poetic imagery.

The mourning worn by Greeks of both sexes is of a most austere character. Ornaments are rigidly set aside, and all articles of dress are of the plainest black materials, cotton or woollen, and made in the simplest fashion possible. In some districts the Greeks, on the death of a near relative, send all their wardrobes, not excepting underlinen and pocket handkerchiefs, to the dyers, the result, as may be supposed, being funereal in the extreme. Women, too, frequently cut off their hair at the death of their husbands, and bury it with them ; men, on the other hand, allow their beards to grow as a sign of sorrow. Mourning is also worn for a considerable period. Girls, after their father's death, do not abandon their mourning until they marry, and widows and elderly women invariably retain it as their permanent attire. For in many country districts custom does not allow women to enter a second time into wedlock, and a widow who ventured thus to violate public opinion would be treated with scant respect by her neighbours for the rest of her days.

CHAPTER XIV

EDUCATION AND CULTURE

THE printing of books in the Turkish language was first undertaken by the Hungarian convert to Islam, Ibrahim Muteferrika, also known as "Ibrahim the Magyar," from his origin, some details concerning whom have lately been published by the Hungarian Academy of Science.¹ This Ibrahim, who had studied for the Calvinist ministry, had the misfortune when eighteen or twenty years of age to be captured and enslaved by the Turks about the year 1693. Falling into the hands of a cruel master, he found life so hard that in order to better his condition he renounced his faith and embraced that of Islam. He then applied himself, probably as a *Medresseh* student, to the study of the Turkish language and Moslem law in which he became so proficient as to attract the notice of the then Grand Vizier, Niuhmasi Kiuprili. The enlightened attitude of this minister induced Ibrahim Effendi to propose to him the establishment at Constantinople of a printing press, and the Vizier not only approved of the project but entrusted him with its execution. The innovation, however, met with strong opposition from the Conservative Ulema body who presented petitions to the Grand Vizier in which it was set forth "that the art of printing had never been made use of by Moslems, that this invention might become most dangerous as it would introduce more books than ought to be read if the public tranquillity and the true and only religion established by Mohammed, the Messenger of Allah, were to be maintained." These Effendis, seeing that the Vizier was resolved to protect and continue the work of

¹ *Lettres de Turquie et notices de César de Saussure, Gentilhomme de la Cour de S. A. S. le Prince Francois Rakoczi II.* (Budapest, 1909.)

printing, then attempted to raise a revolt against him among the people. But, in spite of the murmurs of the Ulema and the rioting of their factionaries, the press, which had been set up in the dwelling of Ibrahim in 1728, began its work. The first sheets issued consisted of some Turkish and Arab histories and a dictionary of these two languages, which were followed by other works, of which the most important was perhaps the first published Turco-French dictionary, compiled by M. de Laria, an interpreter of the French Embassy, under the direction of a Jesuit, Father Olderman.

The Osmanlis, however, still appear to this day to prefer a beautifully written manuscript to a printed book. They have indeed always cultivated and esteemed Calligraphy. calligraphy more than Europeans—at least since the invention of printing, and even more than other Orientals, save, perhaps, the Persians. Nor has copying books as a profession yet completely died out in Turkey, as with us; for books of a religious character have only of late years been allowed to be printed, and the Koran is invariably used in manuscript form.

For the last half century two distinct systems of State education have in Turkey existed side by side—the ancient, instituted at the Conquest and common to all Moslem countries, and the modern, initiated towards the middle of the last century, and greatly developed during the last fifty years. The educational establishments belonging to the first class comprise the *Mahallah-Mektebs*,¹ or parish schools, and the *Medressehs*, or mosque colleges, both supported by the funds of the mosque of which they are generally dependencies. There is perhaps no country in Europe in which primary education was provided for at so early a date as in Turkey, or so many inducements held out to poor parents to allow their children to participate in its benefits. The *Mektebs* afford rudimentary instruction to children of both sexes,

¹ *Mekteb* is an Arabic word which signifies “writing.”

who usually begin to attend them at a very early age, paying for the privilege a nominal fee amounting to about two shillings a year, though at some of these mosque schools each pupil is entitled to receive annually two suits of clothing, while at others free meals and pocket-money are distributed. The masters of these schools are at the same time functionaries of the mosques to which they are attached, and the instruction given in them is chiefly of a religious character. Squatting in rows on the matted floor, the children learn partly from their books and partly by rote, reciting the lessons in unison, while the *hodja*, sitting cross-legged at a low desk, expounds to them the Koran, and teaches the Arabic language in which it is written.

The first day of a Turkish child's school life is considered so important an event that it is celebrated with a little ceremony as interesting as it is quaint. Dressed in his holiday suit and bedecked with all the jewels and personal ornaments which his parents possess or can borrow for the occasion, his little fez almost concealed with strings of gold coins, pendants, and pearl tassels, and various little objects worn as charms against the "evil eye," and his finger tips tinged with henna, he is mounted on a superbly caparisoned horse, and led in pompous procession through the streets of the neighbourhood. In front of him his future instructors walk backwards, slowly and gravely, as if to prolong the ceremony. Behind him one boy carries on a silken cushion a copy of the Koran, to know which holy book by heart entitles a youth or maiden to the honourable title of *hafiz*; another bears his folding bookstand of walnut wood inlaid with mother-of-pearl, on which the sacred volume is placed when open; a third holds his *chanta*, or writing-case of velvet, embroidered with stars and crescents in gold thread. Behind these come all his future schoolfellows, walking two and two, and chanting verses said to have been composed by the Prophet extolling the pleasures of knowledge, exhorting to love of one's neighbour, and inciting to industry. These

canticles conclude with good wishes for their new companion, eulogies of his parents and teachers, and finally, glorification of the Sultan, all the bystanders loyally joining in the refrain of *Amin! Amin!* On returning to the boy's home his father distributes coppers to his schoolfellows, and also to all the poor folk sure to be collected round the gateway. This ceremony is repeated when the boy passes his first examination, his *hodja* being presented at the same time with a Turkish lira (18s.) and a suit of linen.

Previous to the middle of last century, the Moslem population of Turkey might be said to be divided into two distinct classes, the *ulema*, or "learned," and the unlettered, the former comprising only the graduates of the Medressehs, or Mosque Colleges, which constitute the Universities of Moslem countries, these graduates being at the same time the exponents of religious dogma and the administrators of the *Sheriat* or Sacred Law, which then constituted the general law of the Empire. The subsequent changes in the legal administration referred to in a previous chapter deprived, however, these Medressehs of much of their former importance, and their graduates at the present day now consist chiefly of those who aspire to become permanent members of the Ulema, professors in their turn in the Medressehs, or legal practitioners in what may be termed the Ecclesiastical Courts, of which the Sheikh-ul-Islam is the head. At the present day the main subjects of study in the Medressehs may be classed under the two heads of "Theology" and "Language," the former including, besides knowledge of the Koran and the *Sheriat*, the *Hadis* or Traditions, with the commentaries thereon, all of which exist only in Arabic, and the latter comprising grammar, rhetoric, poetry, and calligraphy. These Medressehs still resemble in some respects the Universities of Continental Europe as they existed in mediæval days, and owe their origin to the munificence of the Sultans and grandees of former

centuries, whose endowments of the mosques supported also the educational and charitable foundations attached to them, the lectures being very frequently given in the mosque itself. The revenues of the majority of these religious foundations have, however, of late years, owing to changes in their administration, greatly diminished; and the students who in olden days invariably received, in addition to free quarters, certain daily rations from the college kitchen and oil for their lamps, now enjoy such free commons only on special days, and even the fabric of many of these ancient edifices can hardly be saved from ruin. The residential quarters occupied by the students are usually built in the form of a quadrangle surrounding a courtyard, and the arrangements are quite mediæval in character, several youths often occupying one apartment in which they study, sleep, and do their own frugal cooking. The latest freshman is also required to "fag" for the tutor who supervises the studies of the class to which he belongs. In the Capital alone there are said to be no fewer than a hundred Medressehs, and one or more may be found in every provincial town. The number of *softas*, or undergraduates, accommodated in the Medressehs of the Capital at the present day is estimated at about six thousand, the majority of whom are quite impecunious; and in such great religious centres as Konieh they are also very numerous. Limited though their curriculum now is, and antiquated as their methods undoubtedly are, these Mosque Colleges constituted in former days important centres of learning, affording as they did not only theological teaching, but also instruction in all the branches of knowledge then available.

Let us now turn from indigenous education to the modern system of national schools more or less borrowed from Europe.

In addition to the *Mektebs* above described,

State Schools. primary schools called *Rushdiyyeh* are now to be found in all the cities and towns of the Empire in which boys are taught gratuitously, besides "the

three R's," such usual elementary subjects as Turkish history and geography. In the *Idadyeh* or secondary schools, which are also State supported, but as yet very inadequate in number, older boys receive more specialised instruction while qualifying for admission to one of the modern superior schools and colleges of the Capital. These establishments are modelled on the system of the educational institutions of France and Germany, and in them are taught all the subjects necessitated by modern requirements. Among them may be mentioned the Military and Naval Schools and Colleges, the Medical Colleges, civil and military ; and there are besides various institutions specially devoted to the training of civil servants, lawyers, civil engineers, etc. Constantinople possesses also an Imperial Lyceum organised on the model of such establishments as they exist in France.

In no department of education is the progress made of late years more apparent than in the military colleges whose efficiency increases yearly. Elementary

**Military
Colleges.**

military education is afforded in the thirty-six State-provided schools known as *Mekteb-i-Rushdiyyeh* to boys between the ages of ten and fourteen, who, on passing into the *Idadiyeh*, or secondary schools, have already attained a fair degree of proficiency in the French language, and in certain military subjects. The system of education pursued in the seven *Idadiyeh* military schools is especially adapted for youths intending to make the army their profession ; and, after three years or so of further study the pupils, if they can satisfy the examiners, may enter one of the six superior military colleges, those possessing any special aptitude for mathematics entering the Artillery Academy on the banks of the Golden Horn. In these higher colleges the course of study pursued is purely professional and lasts for three or four years, the graduates being then gazetted lieutenants in the army corps to which their college is attached. Ten per cent. of the cadets of each year are, however, retained for a further three years' course

of study, at the end of which those who have successfully passed their examinations are gazetted to the Staff of the Army as captains. The drawback to this system is that the staff officers are entirely ignorant of regimental work, and consequently unable to cope with the many difficulties which confront the regimental officer as well in peace as during a campaign.

Considerable progress has also been made in the department of Medical Science during the present century. A

Medical
Science.

Naval and Military Medical College has been established in the Capital, devoted solely to the training of medical officers for the United Services, and the Civil Medical College at Stamboul, which is open to all Ottoman subjects without distinction of race or creed, also affords instruction to 1,200 students preparing for a medical career. Its teaching staff includes a number of fully qualified German professors, and the training obtainable here being much appreciated, the College is usually filled to overcrowding with eager students. The course of study lasts six years, at the end of which period the most promising graduates are sent to France or Germany for further instruction, or to attend post-graduate courses in special departments of medical science.

The Ottomans appear indeed to be now doing their best to keep abreast of modern requirements in medical science, and especially as regards sanitation. At Mecca effective sanitary precautions are now taken at the time of the annual pilgrimage to prevent such epidemics as have in former years decimated the pilgrims. This has not, however, been accomplished without considerable opposition on the part of the local authorities. Even so late as 1896 the hostility of the Governor of Mecca, Ahmed Ralib Pasha, to the sanitary measures taken by the sanitary officer, Dr. Cassim Izzedin,¹ a

¹ Author of *Le Choléra et l'Hygiène à la Mecque*. (Paris, Maloine, 1909.)

distinguished member of the central Council of Public Health, resulted in the recall of this efficient and zealous official, and in the two following years the pilgrims during their sojourn in the Hedjaz died by hundreds. Happily other governors—even under the “Red Sultan”—have been more enlightened and humane, and for the future a Constitutional Government may be trusted to safeguard the interests of the multitudes of pilgrims to the Shrines of Islam against both Ottoman governors and Arab Emirs.

Immediately after the establishment of the Constitution it appeared as if a great advance might be looked for in the near future in the department also of Turkish female education, as it was proposed to establish at Constantinople an Imperial Lyceum, or “High School,” for girls, in imitation of French institutions of that kind. The palace at Kandili formerly occupied by the late Princess Adilé Sultana was placed for that purpose by Sultan Abdul Hamid at the disposal of the Committee of Administration, which included Ministers of State, Deputies and eminent educationalists, his Majesty also undertaking the expense of its furnishing and equipment. It was proposed also to form a consulting committee composed of Turkish ladies, presided over by the Princess Naïlé Sultana, and an architect was commissioned to prepare plans for converting the palace to its new purpose and adding to the present structure. Oriental prejudice, however, proved stronger than educational zeal, and the opposition raised by the Ulema and other influential members of the more Conservative among the Moslem inhabitants unfortunately caused the project to be, for the present at least, abandoned. For the girls of the middle classes there now exist day schools in the Capital and all the larger provincial towns; and one of these institutions in Stamboul has developed into a training school for women teachers, who are in great demand throughout the country. The pupils of these schools are fairly well grounded in the Turkish

language, and a few have distinguished themselves either as original authors or as translators of French works of fiction. In the provinces generally, however, the instruction afforded has been hitherto but elementary, and the attendance, in proportion to the population, lamentably small. For in the country districts, even more than in the towns, harem restraints still stand in the way of girls over twelve attending school, and until these are at least modified, the higher education afforded to Osmanli girls must continue to be of a more or less private character. As is well known, a considerable number of Turkish girls of the wealthy and official classes of the capital have for many years past been educated at home by foreign resident and visiting governesses, and have become very proficient in modern languages and accomplishments; and in some places—Salonica, for instance—a certain number belonging to the more “advanced” families attend the classes at the Lyceum of the French “Mission Laïque.” But facilities for the higher education of Turkish girls generally are few in number.

Pierre Loti's novel, *Les Désenchantées*, has unfortunately been taken by the majority of the numerous readers of that in many respects delightful book as a typical picture of the life of the educated Osmanli woman of to-day. By all who possess an adequate knowledge of Eastern life this work is, however, condemned as presenting an entirely false view of the aspirations and ideals of representative Osmanli womanhood. There are no doubt in Turkey, as in every nation, a certain number of frivolous and foolishly sentimental women, but they are not regarded as typical of their countrywomen generally, nor must the type depicted by this brilliant French writer be looked upon in any degree as representative. The reforms desired by Turkish women are of a sensible and thoroughly practical character, and the attitude of the leaders of society has invariably been characterised by moderation, the action

of the few extremists who made themselves conspicuous during the general effervescence which marked the early days of the Revolution having met with general disapproval. They realise that the great need of the women of their race is education, and that this must be the preliminary to any social reforms. The movement in favour of the more general education of Turkish women has consequently been largely spontaneous, and owes little of its force to foreign influence. Most ready, however, are they to benefit by the experience and knowledge of Western teachers. On the invitation of a group of Turkish ladies, one of our own eminent education-
 alists, Miss Isabel Fry, went to Constantinople early in 1909 to consult with them as to the best means of giving practical effect, in conformity with Eastern conventions, to these new educational proposals, and her suggestions appear already to have had promising results. Among these may be mentioned the formation of a weekly class for women at the American College for Girls at Sentari for the study of preventive medicine, household sanitation, the care and management of children, and other subjects of home hygiene. The class already numbers eighty or more women, and the lecturers are medical men whose profession exempts them from the conventionalities observed in the relations of the female sex with men generally. Private classes dealing with a variety of subjects have also been formed under the auspices of the various committees above mentioned, and are largely attended by girls and women of the higher and middle classes.

The reign of Mahmoud II, "The Reformer" (1808-1839), constitutes the great transitional period of Ottoman literature, as it does also of Ottoman history. For during this reign, in which the West entered on the latest stage of its struggle with the East, we find the first indications of the successive changes which have during the past ninety years completely revolutionised Turkey. In the works of writers belonging to the first half of the nineteenth century the old Persian manner

Modern
 Turkish.

still predominates, and only an occasional attempt at composition in the new style is discernible. Pre-eminent among the poets of this time were Fazil Bey, Izzet Mollah, Pertev Pasha, and Wasif, the last named having broken new ground in a not entirely unsuccessful attempt to throw off ancient conventions by writing verse in the vernacular of the Capital. The more intimate relations cultivated with Europe, from which naturally resulted acquisition of the French language and study of its literature, combined with the steady progress of the reforming tendency initiated under Mahmoud II, resulted in the latter half of the century in the birth of a new literary school, whose aim was the substitution of truth and simplicity for the ancient inflated and grandiloquent style of diction. The first clear note of change is to be found in the political writings of Reshid and of Akif Pashas ; but the man to whom more than to any other this literary evolution owed its success was Shinasi Effendi, who applied the modern method of composition to poetry as well as to prose. And this method, though it was not established without violent opposition from literary conservatives, is at the present day alone used by writers of repute, anything now written according to the ancient Persian standards of composition being merely as a sort of scholarly *tour de force*. The whole tone, sentiment, and form of Ottoman literature has consequently changed ; poetical forms hitherto unknown have been adopted from European prosodies, and a form of literature altogether new to the East—the Drama—has arisen. Thousands of new words have during this period been adopted, or adapted, from other languages to express the wants of modern civilisation ; and the language has been thereby greatly enriched, simplified, and modernised. At the present day, however, the movement is rather in the direction of eliminating from the language all unnecessary foreign words and replacing them by the Old Turkish forms. These, it is interesting to note, have to be sought for among the women of the

nation who, unaffected by culture, have preserved them in their domestic folk-speech. For, as Plato truly remarked, "It is the women who retain the old forms of speech."¹

Considering the heterogeneous character of the new Ottoman nation, it would have been surprising if difficulties had not arisen with reference to the important question of general national education. The linguistic question especially, in a country in which at least seven literary languages are spoken, besides dialects innumerable, was not easy to settle, and indeed at one moment seriously threatened to disturb the harmony of inter-racial relations established by the Constitution. The Osmanlis desire to make Turkish the national tongue, and as there must be one common language for general intercourse and State business, there is much to be said in favour of their contention. Some of the other races claimed, however, that their respective languages should also be taught in the State schools, to the support of which they so largely contribute. Ever since the Ottoman conquest the non-Moslem communities had been allowed to have their own schools in which instruction was imparted in the language spoken by the community. It was with a view to putting an end to educational systems, the one great aim of which had been in the past to instil into the minds of the rising generation nationalist ideas and aspirations inimical to Turkish rule, that, immediately after the Revolution, a uniform system of education was proposed which would abolish these old sectarian establishments. And as it was advisable at once to make a clean sweep of all the imported Greek, Armenian, and Bulgarian school-books written with an anti-Turkish bias, hitherto in use in these Christian schools, it was at first proposed that instruction in all the schools of the Empire should be given exclusively in the Turkish language. This proposal was, however, successfully opposed by the religious heads and leading members

¹ Γυναικες αἱ περ μάλιστα τὴν ἀρχαίαν φωνήν σώζουσι. (Κράτυλος, 74 Bekker, tom. iv.)

of the various Christian communities, and the measure has been wisely applied only to the State schools and colleges, the primary objection to separate schools having been removed by the placing of all educational establishments under the supervision of the Minister entrusted with that department of State. It was at the same time resolved that the professors and masters in these establishments, whether Moslem, Christian, or Jewish in faith, should be, whenever possible, of Ottoman nationality, and conversant with the Turkish language which it is desired to make the common means of intercourse between all the diverse elements of the population, many of whom would otherwise have no tongue in common. It is undoubtedly to the advantage of the rising generation of Ottomans to possess a thorough knowledge of the official language of their country, such a knowledge being required from all who seek government employment in any capacity. And though a great impulse has thus been given to the study of Turkish by the Christians of the Empire, there should now be little danger of their native Greek, Armenian or Bulgarian tongue falling into disuse, as in previous centuries, before the advance of the more generally spoken Turkish.

One branch of the missionary work which the Young Turks have so enthusiastically undertaken consists in the formation of local societies throughout the country for the promotion of education and the inculcation of feelings of fraternity among the diverse, and too often hitherto, mutually hostile elements of the population. Under the auspices of the patriotic members of these various committees the children from all the schools of a district or village, Moslem, Jewish and Christian, boys and girls, are collected to take part as Ottomans in national rejoicings, and every effort is made to inculcate in the minds of the rising generation sentiments of patriotism to their common country. In localities where neither Rushdiyyeh nor sectarian schools as yet exist, efforts are made to establish mixed *Mektebs*

in which all the children of a village or neighbourhood are gathered irrespective of creed ; and arrangements are made by which sectarian instruction is separately given when as many as ten children of one religious creed attend the school.

In addition to the sectarian schools which have long been established among the majority of Christian communities of Turkey, a number of educational establish-

French
"High Schools." ments have of later years been founded by foreign societies interested in the intellectual advancement of the various races of the East. Among these are the Lyceums, or "High Schools," founded by the French "Mission Laïque," which have for some years past afforded an excellent education to the rising generation of both sexes and all creeds, in the more important provincial cities. Various French religious agencies—the "Frères des Ecoles Chrétiennes," for instance—have also established in certain localities a number of educational agencies.

Another sectarian educational agency of French origin has also during the past half century founded schools in all the great Jewish centres of the Ottoman Empire. This is the "Alliance Israélite," a society founded some fifty years ago in Paris, where it still has its headquarters and training college for teachers, for the purpose of providing education for the Jews of the East. The organisation and equipment of these schools, which now number over a hundred, leave nothing to be desired. The headmasters and mistresses are of French nationality, and though the assistant teachers are for the most part native Jews, they have all been trained at the headquarters of the "Alliance." Instruction is consequently imparted in French ; but the languages of the country, of which a knowledge is essential, are also taught. These sectarian schools, like those of the Congregationalist Fathers, are also open to non-Jewish children ; but though young Moslems may occasionally avail themselves of this privilege, it is seldom that Christians find it necessary to enter their class-rooms.

Already sufficiently prosperous under the Hamidian régime, these Alliance Schools will no doubt, under the Constitution, achieve important results. The teaching given in them is indeed marked by such a broad spirit of tolerance as to give umbrage both to Conservative Rabbis and to "Zionists," the latter accusing their directors of seeking to assimilate the Hebrew youth of both sexes to their Christian and Moslem neighbours instead of imbuing them with tribal sentiments and aspirations towards an independent political existence. The attitude of the "Alliance" towards Zionism constitutes, however, as great an argument in favour of its establishments from the point of view of the Young Turks as from that of the previous government. For both deem that the Ottoman Empire already includes a sufficient number of diverse races and nationalities with aspirations towards autonomy, and neither desires to see a new nationality—composed not only of Ottoman but also of foreign Jews—establish in Syria either a Jewish republic or a Jewish kingdom.

By the private munificence of a few wealthy Hebrews other schools for both sexes have also during the past half century been established in such great Jewish centres as Salonica, where the Dünmehs have also not been behinds hand in this respect. The school for Jewish girls so long conducted by the ladies of the Scottish Presbyterian Mission, withdrawn some years ago, has been replaced by a Communal primary school known as the "Vardar," from the quarter in which it is situated. A French headmistress here directs the studies of some 250 girls of the poorer class, this school being supplemented by a number of smaller ones distributed throughout the City. The French language, which has long been in general use among the educated classes in Turkey, is now, owing to all these various French educational agencies, spoken by ever-increasing numbers; and French ideas and influence are consequently more and more permeating every class of society in the Ottoman Empire.

Educational clubs in connection with the government

schools and colleges are now also becoming very numerous, one of the best being that formed by the old students of the Mulkieh School. This Mulkieh Club, which has a membership of 1,600, has established itself in commodious quarters nearly opposite the Sublime Porte ; and even the youths in the schools devoted to the study of the Sheriat or Religious Law, who have hitherto been looked upon as somewhat fanatical conservatives, following the example of their fellows in the secular colleges, have formed similar associations with the assistance and approval of their professors. Before the Revolution an Englishman would have had some difficulty in carrying out investigations in these Moslem schools, and to-day the difficulty is still great ; but whereas in the former case it was due to brickbats, it is now due to intense Anglophilism, for wild demonstrations of enthusiasm in every class-room tend to annoy the investigator, if he is at all diffident. As the object of these school clubs is invariably study, debating and mutual help, it is hardly fair to hold them responsible for the want of discipline which has led the pupils of a school to drive out an unpopular professor—incidents which have, unfortunately, occurred. For though immediately after the Turkish Revolution, everybody quoted, with a shake of the head, the saying about “new wine in old bottles,” the old Turks seem to have stood the new wine of constitutionalism as if they had been accustomed to it all their lives, while, if any bottle gave way here and there it was invariably a new bottle. About six months after the establishment of the Constitution the 300 pupils of the Dar-ul-Haii school “went,” in the words of a local newspaper, “to find their director, Abdi Bey, and declared to him that they were dissatisfied with the conduct of one of the professors.” His lectures, they said were entirely ineffective. The offending pedagogue, having been warned of the boys’ attitude towards him, hastened to disappear ; but, on returning two days later to seek some papers which he had forgotten, his former pupils

discovered and beat him. In the same way the cadets in the cavalry school, having decided to reform radically their whole programme of studies, eliminated all modern languages, together with several of their teachers, with the result that the school was garrisoned by troops and eighty of the boys were placed under arrest. But even if such occurrences as these had been frequent, they would have meant nothing serious. As a matter of fact, they are quite exceptional in Turkey ; for with regard to the schoolboys, as with regard to every other class of the population, the Revolution in the Ottoman Empire has had an effect quite contrary to that of the late Revolution in Russia. The Russian Duma recompensed the victims of the Revolution and punished the revolutionaries ; but the Turkish Parliament recompensed the victims of despotism and punished the despots. In Russia the Revolution led to the emptying of the universities. In Turkey it has, on the contrary, led to their being overcrowded. When freedom of the Press was for a time given to the Russians the bookshops became at once crammed with prurient literature ; while in Turkey, as forty years ago in Japan, freedom of the Press immediately created a great demand for school-books and scientific treatises.

The American Protestant Missions to the Armenians, which were established in the earlier half of the last century at Erzeroum, Aintab, Kharpout, Cesarea, Sivas, Van, and subsequently at other centres, have done much for the education of the Armenians of those districts, female as well as male. Their converts have, since 1846, constituted an independent church, though this secession from the National Gregorian Church does not appear to have been either designed or desired by the original workers, whose object was rather that of showing the absurdity of popular superstitions while teaching a more purely evangelical doctrine. The immediate cause of the separation was the persecution to which the "verts" were subjected by the Armenian Catholicos and his clergy, persecutions which finally became so vexatious that

recourse was had to Turkish intervention, when the Porte officially recognised the Armenian Evangelical Church, and forbade any further interference with its members. The enmity of the Armenian Patriarchate has now, however, almost, if not completely, died away, and native Evangelical pastors not infrequently exchange pulpits with their colleagues of the Gregorian creed. This new church now numbers some 60,000 adherents, whose native pastors have all been trained in the various missionary colleges and are established wherever there seems a demand, or an opening, for Protestant teaching. Some thousands of converts have also, under the auspices of the missionaries, emigrated with their families to America.

But while in point of culture the Armenians dwelling in the cities of the Ægean may compare not unfavourably with Europeans, the inhabitants of the remote Fatherland have naturally advanced more slowly. For not only among the Greeks of Asia Minor, but also among the Armenians, the use of the Turkish language had in some districts entirely replaced that of the mother tongue, which was no longer understood, and only heard in the liturgies of their church, even the sermons being preached in the language of the ruling race. With the re-birth in these regions of national sentiment which marked the nineteenth century, a reaction naturally set in, and national schools were established in ever-increasing numbers in the remoter centres of Armenian population. These efforts were in the first instance directed almost exclusively to the foundation of boys' schools, and female education still remained in a lamentably backward condition. During the past fifty or sixty years, however, great progress has been made in this respect also, and a variety of educational agencies have been organised, as, for instance, the "Philomathic Society of Armenian Ladies," the "National Society of Armenian Women," the "United Societies for the Promotion of Education," and others. These bodies number among their members many ladies belonging to the more fortunately circumstanced communities at Smyrna

and Constantinople, under whose auspices have also been established training colleges for women teachers, besides a number of girls' schools in localities where the need for them was greatest, all being supported by the voluntary contributions of the community.

The schools of the Greeks, Bulgarians, and Vlachs of Turkey being more or less connected with the educational systems

Greek and Bulgarian Schools.	respectively of Greece, Bulgaria, and Roumania, are of a very high order, especially the first, including, as it does, besides well-equipped primary and secondary schools in all the
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villages and towns inhabited by Greek communities, "High Schools" for both sexes on the most approved French and German models. The educational progress made by the Bulgarians during the past century appears the more remarkable when we consider the immense difficulties with which they had to contend. The greatest of these was presented by the language itself. The language brought by the Bulgarians from their original home on the Volga, has been almost lost sight of in the successive admixture of Slav, Greek, and Turkish, and the result is a curious mixed dialect difficult to reduce to grammatical form. The first Bulgarian school worthy of the name was opened at Gabrova in 1835, but after that date schools increased so rapidly that before the last Turco-Russian war they numbered 347; and at the present day the Bulgarians of Macedonia and Thrace are now, in the towns at least, educationally much on a par with their Greek neighbours. Formerly in districts where Bulgarian national schools did not exist, the children attended the schools belonging to the Greek communities. But since the Principality acquired its autonomy, the Anti-Hellenic movement, which had been previously set on foot, has succeeded to a great extent in substituting Bulgarian for Greek education in the Turkish provinces. Teachers for these schools are supplied from the training schools of Bulgaria proper, where education has already

been made compulsory, and where the schools are organised on the newest and most approved European systems. There is at Phillipopolis a girls' Lyceum, established some eight years ago, at which a hundred and fifty girls receive a "High School" education, many of whom eventually become mistresses of Bulgarian schools in Thrace and Macedonia. Hundreds of Bulgarian boys have also passed through Robert College on the Bosphorus, and the daughters of the wealthy provincial Bulgarians are frequently sent to Constantinople to be educated, and, it would appear, with very satisfactory results.

The Vlachs of the burgher class are, taken as a whole, equally well educated with their Greek neighbours and co-religionists, but the pastoral section of the community are naturally far beneath them in this respect. Previously to the union of the Principalities of Moldavia and Wallachia in 1861 under the name of Roumania, the Greek language was alone taught in the schools of the Vlachs and used in their churches; and close contact and everyday intercourse with the Greek population of the country generally had also hellenised the men of certain villages to such an extent that they had abandoned the use of their own language for that of their neighbours. But the Vlachs generally, though also conversant with Greek, still clung to their nationality and continued to use their soft native tongue which differs little from that of Roumania, save for the admixture of a certain number of Greek words referring chiefly to the innovations of modern civilised life. A year after Roumania had become a separate State, a propaganda was set on foot with the object of substituting the Roumanian for the Greek tongue in the Vlach settlements south of the Danube. The leader of this movement was a Macedonian Vlach, educated at Bucharest, by name Apostulu Margharitu, who, despite Greek opposition and intrigue, succeeded in various localities in exciting national feeling among his fellow-countrymen to such a degree that Roumanian teachers were, in many of their schools, substituted for Greeks. The propaganda

received a fresh impulse on the elevation of Roumania to a kingdom in 1877 by the appointment of a Consul-General to represent that nation at Salonica, which city speedily became the headquarters of an acute rivalry between representatives of these two races. Education is, in fact, becoming more general year by year, and the political rivalries between the various nationalities of Macedonia has during the past three decades formed a powerful incentive to intellectual progress in this province.

It has been said that the Albanians are "without literature, without art, and almost without a history."¹ The grammar of Albanian is simple, but irregular. The language, however, is difficult to learn and difficult to pronounce, and presents a confusing mosaic of fragments borrowed from various sources, Italian, Slavonic, Greek and Turkish, though a native element naturally predominates. It is also averred that many Albanians who can read and write foreign languages cannot decipher their own. This may be explained by the circumstance that no special alphabet has ever been exclusively adopted for general use, no fewer than four different systems having been in vogue in the country, one employing the Greek character, another a compound of Greek and Roman letters with an abundance of diacritical marks, and so forth. For this confusion the Porte is to a great extent responsible, as it has always opposed the printing of Albanian books and the teaching in schools of the Albanian language. The total neglect of the mother tongue would, however, seem rather to be attributable, first to the sterility of native authors, and, secondly, to the profession of three creeds by the people, Turkish being taught in the Moslem schools, Italian in the Roman Catholic, and Greek in those of the "Orthodox" Christians. The only section of the Albanians who have in the past been able to boast of any degree of culture are the Khams, and even this is not indigenous, but borrowed from the Epirote Greeks of Ioannina and its neighbourhood.

¹ Dozon, *Manual de la Langue Chkipe*, pp. 1 and 163.

“Native Literature,” says another recent writer on the Albanians, “is almost non-existent . . . even the popular songs and stories are strangely meagre and devoid of national colour . . . the songs seem to have been composed under Moslem influence.”¹ Yet in the ballads of the Schkyipetars, as in those of the Greeks, the later history of the country is preserved; and in those of the Ghegs more particularly may be found the record of how they obstinately resisted, yard by yard, the Turkish advance into their mountains, and were only subdued at last by the overwhelming numbers and equal pertinacity of the foe. The record, too, of civil broils, and of early insurrections against Ottoman domination, and they have been many, has thus from 1572 downwards been orally transmitted from generation to generation, keeping alive in the memory of the Albanians the heroism of their ancestors, and inciting them in their turn to similar deeds of daring. The songs certainly vary greatly in literary merit, and poetical talent would seem now to have almost died out in the country, though formerly Albania had her national poets, the last of them—so far as I can ascertain—Hussein Mollah, a Gheg, having lived in the latter half of the eighteenth century. These older ballads are consequently far superior to those of more recent date, which consist chiefly of detached couplets and are very episodic, though they describe with sufficient accuracy the events they profess to record. In the more remote highlands some very ancient historical ballads are said to be still orally preserved, but unfortunately they have not yet been collected by folk-lorists.

One of the most striking songs of the Schkyipetars commemorates the revolution of 1572 under Ibrahim Pasha of Skodra. The result of this insurrection was the recognition by the Porte of its leader as Pasha of Skodra, he being the first Albanian since the Turkish Conquest who had been allowed to assume that title. The song is too long to give

¹ Odysseus, *Turkey in Europe*, p. 393-4.

in full, but the following translation of its opening and closing lines may give some idea of its spirit :—

“ Who but our country should we ‘ Mother ’ call ? —
For on her breast she us has nourished all ;
She is the ‘ wife ’ we to our bosoms press,
Who wakes within our hearts love’s tenderness.

“ Where is the man, love of such Mother, Wife,
Who holds within his heart, counts not his life
As naught, as naught whatever he
May sacrifice, to keep his loved one free ?

* * * *

“ Come ! Oh, ye valiant sons, brave children, come !
And you, ye cherished husbands, hasten home.
Come to the arms of those who, with you fall,
Would have lost loved ones, country, home and all !
Come back and rest from war’s dread strife and din,
And teach your sons a hero’s name to win ! ”

After a century or more of literary torpor, a new intellectual day seemed about to break upon Albania when, about thirty years ago, two brothers of the name of Frascheri, who had received a Western education, set on foot a literary movement, the primary object of which was the cultivation of the national language. The Latin alphabet being simpler and more fitted to express the sounds of Albanian than either the Arabic or the Greek, was adopted in preference, and it really seemed as if the Albanians might finally come to possess a written language common to all. As it proceeded, this literary movement was favoured and encouraged by the “ Young Turkey ” party, who maintained most friendly relations with the progressive Albanians so long as the Hamidian rule lasted. Meanwhile native schools had been founded both by private munificence and with municipal funds in which the Albanian language and literature were taught by means of the Latin alphabet, these institutions being of course quite unconnected with the State-supported Moslem schools, in which all subjects of the Porte are entitled to receive education. When, however, the Young Turkey Party came into power with the Constitution of 1908, the

use of the Latin alphabet was by them formally prohibited. These high-handed proceedings, combined with other real or fancied grievances, led to the serious revolt of last year, which was not suppressed without considerable bloodshed. The obnoxious restriction has now, however, it appears, been withdrawn, in common with others affecting the languages of the non-Turkish element of the Ottoman nation.

Turkey has had this year to mourn the death of one of her most distinguished sons, His Excellency Hamdy Bey, Director of the Ottoman Museums. Sent at an early age to Paris, Hamdy Bey applied himself seriously to study. Art and archæology were his favourite subjects, and his knowledge of the first was gained in the *ateliers* of the French masters Gérôme and Boulanger. Desirous of giving his own country the benefit of the culture he had acquired during his residence in *la Ville Lumière*, his first efforts on his return to Constantinople were directed towards the creation of an Ottoman National Museum on the lines of the Paris Louvre. At such a period of intellectual discouragement this might well have appeared an impossible task. But the enthusiasm and perseverance of this enlightened young Ottoman surmounted all obstacles. An Imperial Museum finally arose within the very precincts of the Old Palace of the Sultans, and in it was speedily gathered and duly arranged a collection of native historical and artistic treasures of the utmost value. In order to supplement theory with practice, a School of Art was subsequently added to the Museum organised on the model of French "Ecoles des Beaux Arts." Himself a painter of considerable merit, Hamdy Bey exhibited both in Paris and London, "The Magic Spring," "The Tortoise Charmer," and the "Tomb of Shahzadé" being among his most successful canvasses.

Nor did Hamdy Bey's achievements lack European recognition. On the twenty-fifth anniversary of his Directorate, the Universities of Aberdeen, Leipzig, and Harvard respectively conferred upon him their honorary degrees; the



IMPERIAL MUSEUM, STAMBOUL

French Government made him Grand Officer of the Legion of Honour ; the French Institute, of which he had long been a member, had a special commemorative medal struck in his honour ; and two years later the degree of LL.D. was conferred by the University of Oxford upon this distinguished Ottoman. A brother of the late archæologist now fills the post of Director of the Imperial Museums, his son, Edhem Bey, being Sub-Director.

No country in the world offers a richer field for archæological research than Turkey ; but hitherto this work has been abandoned to foreigners, the operations of the Ottoman Government having been chiefly limited to supervising, or interfering with, their operations. The most regrettable acts of vandalism have, on the other hand, been permitted or carried out by the authorities, ancient monuments of the greatest historical and archæological interest having in many cases been irreparably injured or completely destroyed. I lately read in a Salonica newspaper an appeal from a Frenchman to the " Young Turks " to prevent the proposed demolition of the remaining ancient walls of that city, from two sides of which they have already disappeared. The pretext for this work of destruction is that the walls are in some parts in a dangerous state. To pull them down appears to the Oriental mind the only solution, keeping ancient fabrics in repair having hitherto formed no part of Ottoman public economy, as is abundantly evidenced by the state of even religious foundations throughout the Empire.

The patriotic hymn adopted by the Ottomans as a sort of National Anthem forms part of the Turkish dramatic poem, " Silistria," by Kemal Bey, which deals with incidents of the Crimean War. During the past reign its performance was—but for what reason I have not been able to ascertain—rigorously forbidden, and some young officers who, allowing patriotic zeal to outrun discretion, had taught the music to their bandsmen, are said to have mysteriously disappeared by the agency of the " Red Sultan's " emissaries. Immediately

on the proclamation of the Constitution the air of "Silistria" was, however, everywhere performed by military bands to enthusiastic crowds composed not only of Turks but of Ottomans generally; and errand boys, realising that the day of *Hurriet*—Freedom—had dawned, filled the streets with its whistled strains. The following is a literal translation:—

I

"To the glory of our country dear are all our efforts vowed;
On the ashes of her sons is built each frontier-fortress proud;
Yea, as Ottomans we live, or die, our badge the crimsoned shroud.

Chorus:

"As martyrs on the battlefield, our hearts' desire we gain;
We're Ottomans, our lives we give high glory to attain!

II

"Still the blood stained sword unscabbarded our banners blazoned bear;
The fear of death upon our hills and valleys walked hath ne'er;
But a lion at each corner of our Empire watcheth e'er.

Chorus: "As martyrs, etc.

III

"Foes are seized with sudden dread who hear of Ottoman the name;
For the deeds of our forefathers filled the wide world with their fame
Nor are we of other nature—the race is still the same.

Chorus: "As martyrs, etc.

IV

"Let roar the guns, and volley forth their deadly fire around,
For aye welcomed are in Paradise who have death in battle found;
And what joy hath Life compared unto a Death with glory crowned?

Chorus: "As martyrs, etc."

In addition to this Patriotic Hymn, Sultan Mohammed, whose musical tastes have already been referred to, desired the new nation to possess a distinctively "Ottoman" Military March. The *virtuosi* of the Capital lost no time in complying with the Imperial desire; and among the various excellent compositions submitted to the Sultan, his Majesty selected that of the Constantinople *Maestro*, Silvelli. In addition to its other merits, this Imperial March possesses that of being thoroughly Oriental in character, and has already become

almost as popular as the noble sovereign to whom it is dedicated.

The present Sultan being, as already mentioned, an accomplished musician, it is probable that the Ottoman "Conservatoire," inaugurated before his accession under the auspices of his eldest son, Prince Ziaeddin Effendi, will be honoured with the Imperial patronage. Whether the organizers of this institution, which is located at Lalili, in Stamboul, aim at creating an Oriental national school of music, or propose merely to follow the lead of other countries, does not yet appear. Native Ottoman music, it must be admitted, is still very primitive in character. The airs are generally either wild and plaintive, or sentimental and melancholy, presenting little variety and—in common with the folk-music of Southern Europe generally—they are invariably pitched in a minor key. The popular idea of singing among all the races of the country has been not inaptly described as "pirouetting around a single note." For the repetition of the Turkish words *Aman! Aman!*—which may be translated as "Oh dear," or "Have pity"—appears sufficient to express the sentimental feelings of the lower classes; and the muleteer on the road, the fisherman in his boat, or the town prentice taking his *kaif* at a coffee-house by the seashore, will, for hours together, make nasal excursions up and down the scale from the keynote on which he enunciates his *Aman! Aman!* The wild native marches, as played by military bands, are, however, not unpleasing; but both military bands and barrel organs now produce for the most part airs from French and Italian light opera.

The musical instruments in ordinary use among the populace are the *rebeck*, or lute, the *kanoun*, a kind of zither, the reed flute, and the *doubana*, a small hemispherical drum which, in its most primitive form, consists of an earthen jar with a piece of sheepskin stretched over the mouth. But the favourite instrument of the Oriental rustic generally is the

bagpipe—not the complicated instrument, be it understood, of the Scottish Highlanders, but a much more simple contrivance made from the skin of a sheep and fitted with a mouthpiece and single reed pipe by means of which the notes are produced. The inflated skin is held against the chest of the player, who moves his fingers over the holes, producing sounds discordant enough to Western ears, but pleasing in the extreme to the unsophisticated Turk, as also to the Arab, Bulgarian, or Armenian, especially when accompanied, as is generally the case, by the equally primitive *doubana*.

CHAPTER XV

TURKEY AT PLAY

BEFORE the Revolution, no festival was celebrated in the Ottoman Empire in which all the races composing its population could equally participate. The majority of feast days, being of a more or less religious character, naturally affected only the members of the particular cult enjoining the holiday ; and such civil festivals as the Sultan's birthday could hardly, in former days, be expected to excite any great degree of enthusiasm among the subject populations. Such a general national festival has, however, apparently now been spontaneously established by the celebrations which attended the anniversary of July 23rd, 1908—now known throughout the Empire as "Constitution Day." And for the first time probably in the history of these Eastern lands, their inhabitants, from the Adriatic to the Euphrates, with one accord decorated the thoroughfares of their cities, townships and villages with every available symbol of rejoicing. Trade Guilds representing all creeds, Turkish troops, Moslem, Christian and Jewish school children, took an equal part in the processions which paraded the streets, and were acclaimed with equal enthusiasm by the spectators who meanwhile chanted hymns to the common fatherland, the mixed crowds being in many places addressed in turn by Turkish governors, Arab sheikhs, Greek notables, and Armenian Bishops, "Peace and Goodwill" being the text of all. And as the second anniversary was celebrated with, if possible, even greater fervour, "Constitution Day" has apparently taken firm root as the great national festival of the Ottoman people.

For Moslems the greatest of all religious festivals is the *Qurban Bairam*, or "Feast of Sacrifice," which lasts for three

days, and, besides forming part of the rites of the pilgrims while at Mecca, is observed equally in every part of Islamiyeh.

The
"Feast of
Sacrifice."

Though there is nothing in the Koran to connect this annual sacrifice with the story of Ishmael, it is generally held by Moslems to have been instituted by the Prophet in commemoration of Abraham's willingness to offer up his son as a sacrifice at the Divine command, Ishmael being substituted for Isaac in the Mahommedan version of the story. For some days prior to this feast the great open space skirting the beautiful mosque of Bayazid in Stamboul resounds with the bleatings of thousands of prospective victims tended by a motley throng of nomad shepherds. Here each head of a household selects beforehand a lamb, which is led about by the children of the family until its day of doom, its fleece stained with henna or cochineal, and its budding horns covered with gold leaf. When the lamb has been sacrificed on the first morning of the festival, its flesh is divided into three portions, one being given to the poor, another to relatives, widows and others, the third being kept for home consumption.¹

At an early hour on this day, the Sultan, attended by ministers and officials civil and military, proceeds in state to one of the Imperial mosques to celebrate the opening of the feast, greeted as he passes along the public thoroughfares with loyal cries of *Mashallah Padishah!* and "Long live our Sultan!" from the assembled spectators. On returning

¹ Sacrifices, which are a common practice in the East, are performed outside the mosques, or in private. Various events are celebrated by sacrifices of sheep, lambs, or cocks, as, for instance, the commencement of any new undertaking such as building a house, a bridge, or a railway. Before setting out from Constantinople to quell the Albanian rising a few months ago a number of officers visited the monument on the "Hill of Liberty" which commemorates the slain heroes of 13th April, 1909, taking with them several sheep which they there sacrificed. The flesh of such sacrificed animals is usually given either to the poor, or, if the ceremony is performed at a mosque or a dervish *tekké*, to its guardians.



MOSQUE OF THE VALIDÉ (INTERIOR); ENTRANCE TO
THE SULTAN'S PRIVATE APARTMENTS

to the Palace the Sultan holds a grand *levée*, at which the dignitaries of the Empire attend to do homage, and members of the various embassies and other distinguished foreigners to offer their congratulations. New garments are donned in honour of the Bairam by rich and poor alike, and gifts and alms lavishly bestowed. Cheap toys are on this day exposed for sale in the streets in great quantities, and every visitor who arrives to wish his friend "A happy Bairam" is laden with these gifts for the children. The open spaces in the vicinity of the mosques are accordingly lined with the stalls of the Christian and Jewish vendors of such toys, and also of fruits, sweets, etc.; while all the favourite suburban resorts will be found thronged with happy and orderly holiday makers, for whose delectation are assembled the various caterers for their amusement elsewhere described. As evening fades into night the whole of Stamboul begins to glitter with the lights of myriads of tiny oil lamps, hung round the windows of houses, festooned from minaret to minaret, or encircling in double or triple coronals their surrounding balconies and pinnacles. Along the banks of the Bosphorus an endless range of lambent flames, interspersed with lamps and cressets innumerable, and here and there a bonfire, are reflected in the darkening waters, adding to the natural charm of the scene an effect which almost savours of enchantment.

The festival of the Lesser Bairam, with which the conclusion of the fast of Ramazan is celebrated, also lasts three days, which are observed as a general holiday. On the first of these days, in addition to a considerable donation to the poor, all well-to-do persons make presents to their slaves, and officials and employers to all those occupying subordinate positions under them. Congratulatory visits are also exchanged; and after the mid-day service in the mosques, the days are given up to rejoicing and amusement. Three other important festivals are the *Khirkha Shereef* or "Feast of the Prophet's Mantle," the *Mevlud* or anniversary

of the Prophet's birth, and that of the *Leilu'-l-Miraj*, or "Night of Ascension," when Mahommed was carried up to

The Feast of
the Prophet's
Mantle.

Heaven on a winged steed. On the occasion of the first it is customary for the Sultan to proceed in state to the "Old Palace." The private veneration by the Sultan of the Prophet's mantle has already been referred to. On the day of its special festival this devotional act is accompanied by great ceremony. The princes and princesses of the Imperial family and all the grandees of the Empire, together with their wives and daughters, repair to the mosque in the grounds of the Old Palace where the sacred relic is enshrined. Here, after the performance of the mid-day *namaz*, the Padishah, surrounded by the Imperial princes and the Gentlemen of the Imperial Household, with great solemnity unfolds from its forty silken wrappers the "Mantle"—which is represented by a small fragment of cloth of a greenish hue. Having performed the act of veneration, he then, in his capacity of Khalifeh, or Successor and Representative of the Prophet, takes his seat on a sort of throne facing the relic to receive the homage of his subjects. Passing before him in single file, the pashas, beys, and effendis in turn venerate the "Mantle" and offer their homage to their Padishah, who presents to each from a pile at his right a square of white muslin on which a passage from the Koran is inscribed. When all the men have passed the Presence and withdrawn, the ladies are introduced. First come the Imperial princesses, dressed in trailing *intaries*—the old court dresses of rich brocade, elaborately embroidered—with loose veils of a special shape thrown over their heads. Their homage paid to the Prophet and his successor, they group themselves on either side of the throne where they stand while the *hanuns* with their young daughters, also in the regulation court dress, but wearing veils different from those of the Sultanas, make their obeisances. The faces of all are, however, uncovered, as a Padishah enjoys the privilege of seeing his female subjects

unveiled. Court etiquette also requires that no jewels should be worn on these occasions save such articles as may have been gifts from the Sultan to the wearers. On all these festivals, as also during the entire month of Ramazan, the mosques and public buildings are illuminated as above described on the preceding evening in the case of single day festivals, as the Moslem, like the Hebrew day, begins at sunset.

The religious festivals of the Eastern Christians are, as already remarked, much more numerous than those of their

**Christian
Festivals.**

Moslem neighbours. Among city folk there is, however, nothing very distinctive in the manner of their celebration. Public promenades, pleasure resorts, and open-air cafés will on these days be found crowded with family parties in startling toilettes, eating ices or *rahat lokoum*, and listening to the strains of comic opera. In the remoter towns and villages, however, many old customs connected with special days are observed. Bands of children go from house to house singing odes in honour of the saint whose day it is, which, however, generally conclude with some complimentary lines addressed to the occupants, and suggesting the bestowal of *largesse*. On New Year's Day, for instance, which is dedicated to St. Basil, such songs as the following are sung in his honour, this Saint being invariably described as a schoolboy, whose touch quickens inanimate objects with new life:—

"The month's first day, the year's first day, the first of January.
The circumcision day of Christ, and likewise of St. Basil.
St. Basil, see, is coming here, from Cappadocia coming,
A paper in his hand he holds and carries pen and inkhorn.
With pen and inkhorn doth he write, and reads he from the paper.
'Say, Basil, say, whence comest thou, and whither art thou wending?'
'I from my home have now come forth, and I to school am going.'
'Sit down and eat, sit down and drink, sit down and sing thou for us.'
'Tis only letters that I learn, of singing I know nothing.'
'O, then, if you your letters know, say us your *Alpha, Beta,*'
And as he leant upon his staff, to say his *Alpha, Beta,*
Although the staff was dry and dead, it put forth freshest branches,
etc."

For the Christian peasantry generally, especially in European Turkey, dancing and singing constitute the chief holiday amusements. Laborious as are their

Dancing.

lives, Sundays and Saint's Days make frequent breaks in the monotony of toil, and constitute holidays duly observed and thoroughly enjoyed. The working dress of plain dark homespun is now laid aside, the picturesque gala costume donned, and the whole family attend early Mass in the little whitewashed church, summoned thereto by the sound of the primitive *sýmandra*—the suspended board struck with a mallet, already described. Returning home, the simple morning meal is prepared and despatched, the cattle and poultry are fed, and the rest of the day is given up to well-earned repose and amusement. In the afternoon the peasants resort *en masse* to the green, or common. The village fathers retire under the rustic vine-embowered verandah of the coffee-house ; the matrons with their little ones gather in the shade of the trees to gossip ; while the youths and maidens take their places in the *syrtò*, or *hóra* (συρτὸς χρόρος)—the “long drawn” classic dance. Each youth produces a handkerchief which he holds by one corner, presenting the other to his partner. She in her turn extends her own to the dancer next to her ; and the line thus formed, “ Romaika's dull round ” is danced to the rhythm of a chanted song, with or without the accompaniment of pipe and viol, until the lengthening shadows send the villagers home to their sunset meal. The kerchiefs of the youths used on these festive occasions are frequently love tokens from their sweethearts.

Dancing songs with us have completely disappeared, save perhaps as an accompaniment to children's games. But

Dancing
Songs.

among the Christian peoples of the Balkan Peninsula they still constitute the principal social diversion, and the national poetry is learnt in the school of the dance. Most of the dancing songs are sung antiphonically by two sets of voices, one set beginning the song, and the other adding to each line in turn a kind

of parenthesis extending it, or the end of the line is repeated, or slightly altered, by the second set of voices. In some of the islands the *syrtò* has a more pantomimic character. The leader of the dance, who occupies one end of the line accompanies the words of the song with appropriate gestures and facial expression, and the words of the chorus or antistrophe are similarly represented by the dancer at the other end.¹

Unlike the Greeks, who dance only at appointed times and seasons, the Bulgarian peasantry are always ready for this national pastime. At the first discordant sound of the *gaida*—the native bagpipe, the young men and girls form a circle, holding each other by the girdle, and enter enthusiastically and untiringly into the dance, which, as with the Greeks, is invariably accompanied by song. The Bulgarian language is particularly rich in folk-poesy, as proved by the voluminous collections made by native and foreign folk-lorists, nearly all having been taken down from the lips of women and girls. This folk-literature is also extremely varied in character, and illustrates almost every phase of domestic and social life. But the most interesting from the folk-lorist point of view are the long narrative mythological ballads recounting the adventures of mortals with the Fates, dragons, *djins*, *tellestims*, and other mythological beings. The *Samodiva* who figures in the following ballad closely resembles the Greek *Lamia* in allowing herself to be married to a mortal, and also in her professed inability to perform any housewifely function. The incident of stealing the magic dresses is met with in the folk-lore of other nations ; but the introduction of St. John as best man and godfather is, so far as I know, peculiar to the Bulgarian variant :—

“ Stoïan led his flocks to pasture
In the haunts of Samodivas,
Where they dance, and play the reed-flute.
There had met three Samodivas,
And in merry round were dancing ;

¹ Specimens of these Greek dancing-songs may be found in my translations of *Greek Folk-poesy*, Vol. I, Part II.

Danced they gaily, and, when wearied,
 Upward soared and lightly floated
 Far above the dark green fir-trees,
 Where the forest fountains bubble ;
 Far above the flowering meadows.
 Then on the green plain they 'lighted,
 They would bathe them in the river.
 So they doff their dainty dresses,
 And their gold embroidered kerchiefs ;
 Doff, too, their green virgin girdles,
 And their Samodivas' bodice.

" Stoian drove his flock before him
 Down the hill-slopes to the valley ;
 He surprised the Samodivas,
 And he stole away their dresses.
 Come the fair ones from the water,
 Not a thread of clothes among them ;
 And all three did pray of Stoian :
 ' Stoian, O thou youthful shepherd,
 Give us back our clothes, O Stoian !
 Give us back our magic dresses !'
 Not a thing would Stoian give them.

" Then the eldest thus conjured him :
 ' Give me back my dress, O Stoian,
 For I have but a step-mother,
 A step-mother who would kill me.'
 ' Stoian made to her no answer ;
 Back to her her clothes he rendered.
 Then the second said to Stoian :
 ' Give me back my raiment, Stoian,
 For I have at home nine brothers
 Who would kill thee, who would kill me.'
 Not a word to her said Stoian,
 But he gave her back her garments.
 Spake the third one then, Marika ;
 Thus and thus she said to Stoian :
 ' Give me, Stoian, back my garments,
 Give me back my magic raiment ;
 I'm my mother's only darling,
 I'm to her both son and daughter.
 Hear my words, O Stoian ; seek not
 For thy wife a Samodiva—
 Samodivas are not thrifty,
 Know not how to tend the children.'
 Gently then to her says Stoian :
 ' Such a one have I been seeking,
 Who's her mother's only daughter.'

To his own abode he took her,
Dressed her in the garb of mortals;
Wedded, too, the Samodiva,
With St. John to be the best man.

" Full three years they'd lived together,
When was born a son to Stoïan,
Who St. John had for his sponsor.¹
When the christening was ended,
Every one sat down and feasted.
Good St. John then took a fancy,
And he turned and said to Stoïan:
' Stoïăně, *kymtché*,² Stoïăně
Play for me upon the *gaida*;³
Dance thou, dance thou, my *kymitza*,⁴
The gay dance of Samodivas.'
Stoïan played upon his *gaida*,
And began to dance Marika,
But she danced the mortals' *hora*.
Said St. John: ' My dear *kymitza*,
Why dost not thou dance, Marika,
In the Samodiva fashion ?'
' Good St. John, my worthy *kymtché*,
Ask, I beg of thee, my husband
That he give me back my raiment,
My own Samodiva garments,
Else I cannot dance their measure.'
Stoïan let St. John persuade him,
For he deemed not she would leave him,—
Was she not his young son's mother ?—
So he gave her back her garments.
Then Marika pirouetted,
Up the chimney swift ascended,
On the roof she poised a moment,
Whistled, Samodiva fashion,
Turned, and thus addressed poor Stoïan:
' Said I not to thee, O Stoïan,
Samodivas are not housewives ?'
And she clapped her hands together,
Sprang aloft, and far she sailed
To the deep, green forests lonely,
To the haunts of Samodivas."

¹ With the Bulgarians, as with the Greeks, the " best man " at a wedding becomes the godfather of the children of the marriage.

² The relationship between a sponsor and his godchild's father, for which the English equivalent is " gossip " = *God-sib*.

³ The Bulgarian bagpipes.

⁴ Diminutive of *kyma*, the feminine of *kymtché*.

Dancing, though not indulged in by the Osmanlis, constitutes, however, a favourite recreation of the Albanians, Kurds, and other Moslem highlanders. The former have preserved what is known as the "Pyrrhic dance," in which men are the sole performers ; while the *tchopee* of the Kurds plays an important part in their wedding and other ceremonies. This national dance of the Kurds is somewhat similar to the Greek *hora*. The performers, sometimes to the number of thirty, join hands and balance their bodies backwards and forwards, marking time, first with one foot and then with the other, accompanying their movements at intervals with wild cries. The step is, however, less animated and varied than that of the Hellenic dance, and has been described as "a soft undulating movement of the whole circle in harmony with the music, like a field of corn set in motion by the wind."

During the performance of the *tchopee*, a Kurdish warrior will affect the most sentimental and romantic expression of countenance, especially when dancing with his betrothed, which is customary at small family gatherings when no strangers are present. On other and formal occasions the men and women dance separately, though the latter always lay aside their veils for the performance, no matter how great the crowd of spectators may be. At weddings the *tchopee* is kept up for hours by relays of performers, the men dancing first and after them the women, resplendent in gold spangles and parti-coloured silks. Dancing also appears to form part of the religious ceremonies connected with pilgrimages to the tombs of Kurdish saints, shrines which are held in great reverence by these mystically rather than religiously disposed mountaineers. The music to which they dance is chiefly that of the *bilwan*, a kind of reed-flute, several of which are played in unison. The tones are soft and pleasing, though somewhat monotonous, Kurdish music being in general,

The Pyrrhic
Dance.

The Kurdish
Tchopee.

unlike Turkish and Persian, characterised by regular modulations. The airs also are grave and melancholy, and would seem to be inspired by sentiments which one would hardly expect to find in the breasts of wild clansmen whose name has become familiar to Europeans only in connection with violence and rapine.

The hours passed by Ottomans in the social clubs and coffee-houses or their vicinity are frequently beguiled with various sedentary games, such as draughts, dominoes and backgammon. Cards are seldom resorted to by Moslems, games of hazard being forbidden by the Koran. Nor can gambling be said to be at all a popular vice in the country, the stakes played for by Christians or Jews, save in the casinos of the cities, seldom exceeding the price of a glass of *raki*, or a *rahat lokoum*. Orientals generally are of gregarious habits and excessively fond of hearing and telling stories in places of public resort, a pastime peculiar to people at once illiterate and imaginative; and the tales they interchange, seated under a spreading patriarchal plane-tree near some bubbling fern-fringed spring will include mythical stories of the magical exploits of King—or as he is more generally termed “Saint”—Solomon, charming animal tales and fables, together with comic and humorous anecdotes innumerable. The folk-tales current among the Ottoman races are, as might be expected, not only very numerous, but exceedingly varied in character. The best known collections of so-called Turkish tales, such as “The Forty Viziers” and the “Tales of a Parrot,” are not characteristically Turkish, but for the most part adaptations of Arabian and Persian stories. For genuinely Turkish tales possess a peculiar flavour of their own; there is in their telling something dreamy and vast which may be looked upon as a faint distant echo from the days when their remote ancestors led adventurous lives on the wide plains of Central Asia. Grave visaged burghers and peasants listen enthralled to tales of magic and enchantment, of princes who, at the

Ottoman
Folk-tales.

recommendation of dervishes and old women, descend wells, finding at the bottom "fairy lands forlorn," of wicked *djins*, of fiery dragons and distressed princesses, whom they of course rescue. The hero of such adventures is also frequently a poor and nameless youth who, by his bravery and wit, and with or without the aid of some supernatural being, accomplishes wonders and rises at a bound to the highest position in the land. For to those living under the Ottoman social system above described, the story of Joseph presents no difficulties, and any youngster possessed of ambition and capacity may truly exclaim with Pistol, "The World's mine oyster."

Buried or hidden treasure also constitutes a favourite feature in the tales told by all the races of Turkey. Valuables were no doubt frequently concealed by their owners during foreign invasions and racial conflicts and never reclaimed, accident only revealing to posterity the existence of these secret hoards. In folk-tale such treasure is usually represented as guarded by serpents, dragons, *djins* or other agencies, or the possession of a magic word or charm is necessary to discover and obtain possession of it. Not infrequently it is a Dervish who holds the secret of the treasure and the talisman by means of which it may be secured. Dervishes, who are credited by the populace with magical powers, are also represented as possessing a variety of magical objects, such as vessels which, at their owner's desire, are filled with delicious meats; jack-knives which slay of themselves, and turbans which render their wearers invisible. And it is often a Dervish who instructs the adventurous youth to descend the well at the bottom of which he finds a wondrous world peopled by wicked magicians, enchanted princesses, *djins* and peris.

Occasionally also among a crowd of holiday folk may be descried the picturesque figure of a professional musician and story-teller whose *répertoire* of songs and stories has been handed down from generation to generation of his family. Many of his tales, like those of the "Thousand and One



A TURKISH MUSICIAN AND STORY-TELLER

Nights," will also be found to deal with peris and djins—the race of beings created before Adam—with wondrous Magicians, distressed Princesses, "Cloaks of Darkness," "Shoes of Swiftmess," and valiant and ready-witted heroes. The best of such stories are of too great length to allow of their being given here, but of the magical class the following may serve as a specimen.

THE MAGICIAN AND HIS PUPIL

There once lived in the city of Cairo a woman, and that woman had a worthless son, who, no matter to what trade she put him, did no good. One day the woman said to the youth:—

"My son, to what trade shall I put thee?"

"Let us go out together," he replied, "and whatever trade takes my fancy, to that do thou put me."

So the woman and her son went to the bazaar, and as they were walking about they saw a magician, and the youth took a fancy for his trade, whereupon his mother made him over to the man. The magician took the youth, and began to instruct him in the magic art.

After some days the master said to his pupil, "To-morrow I will become a ram. Thou must sell me, but take heed thou give not the rope with me."

"Very good," replied the youth.

The master became a ram, and the youth took him, and led him to the bazaar and sold him for a thousand *aspres*.¹ But he gave not the rope, but took it away with him; and when it was evening his master reappeared.

After some days the master said, "Now, my boy, to-morrow I will become a horse. Take and sell me, but see that thou give not the headstall with me."

And he became a horse; and the youth took him to the bazaar and sold him; but he gave not the headstall. And he took the money and went to his mother's house. When it was evening his master returned home, and when he found

¹ An obsolete silver coin of small value.

the youth was not there he said, "He will come in the morning," and went to bed. The youth on his side went to his mother and said to her, "O mother, to-morrow I will become a dove; sell me, but take heed not to give my key."

And he became a dove without peer. The woman put the dove up to auction, and the bidders began to raise their bids at the rate of five piastres. But the fame of this dove, which spoke the language of the people of that city, being noised abroad, the master heard of it, and he came thither. As soon as he saw the dove he knew it to be the youth, and crying :—

"Out on thee, misbegotten wretch, doest thou such a deed while I am still alive? Now, see what I will do to thee!" he went and bought him from the woman, and asked her for the key.

The woman said, "I will not give the key."

Quoth the master, "Take fifty piastres more, and go and buy another key such as thou pleassest." And he gave her the whole sum.

The woman was greedy, and took the money; and she drew the key from her girdle and threw it on the ground. As soon as the key fell, it became a pigeon and began to fly, and the master became a hawk and pursued the pigeon. While they were flying about, they came to where the king was seated in the plain taking his *kaif*; and the youth, after looking about and seeing no way of escape, became a red rose, and fell in front of the king. Then the king wondered and said :—

"What means a rose out of season?" and he took it in his hand.

Then the master became a minstrel, and he came to the king's party with a mandoline in his hand, and sang a stave in a sweet voice. And the king marvelled, and said to the minstrel, "What desirest thou of me?" The minstrel answered, "What I desire from thee is but the rose that is in thine hand." Said the king, "The rose came to me from Allah; ask something else." But the minstrel was silent. He then sang another stave, and again the king said, "What desirest thou from me?"

Again the minstrel asked for the rose ; and this time the king stretched out his hand to give it to him ; whereupon the rose fell to the ground and was changed into millet-seed. Then the minstrel became a cock and began to pick up the millet. But one grain of the millet was hidden under the king's knee, and that grain became a man, who seized the cock and tore off its head. And the king and his nobles wondered, and they asked the youth of these matters, and he explained them.

Perhaps the most original quality of Turkish popular literature is its peculiar humour, for the average Turk is a merry man and loves a joke. Of wit he has little, and of refinement less, but he possesses a strong sense of the ludicrous and a special fondness for that species of absurdity generally associated with Irishmen and known as a "bull." A large proportion of the stories of this class have for their hero Nasr-ed-Din Hodja, a Turkish parson who became chief jester to the terrible Tamerlane during his invasion of Asia Minor. Many of these stories are probably, however, of greater antiquity than the end of the fourteenth or beginning of the fifteenth century, the date assigned to this famous Oriental buffoon whose tomb at Ak Shekir, where he lived, is still shown. In character these anecdotes are most varied. Domestic and social manners and customs are depicted in many ; the weaknesses and shortcomings of the female sex form the subject of others ; and underlying the majority is a vein of fine Oriental irony. The following, which I have often heard related, have not, I believe, so far appeared in English:—

**Turkish
Humorous
Stories.**

THE ADVENTURES OF A COOKING POT

One day the Hodja borrowed a cauldron (*kasan*) from his neighbour. Now this neighbour was a bad man, and the Hodja did not like him. After the cauldron had remained

some days with him, the owner knocked at the Hodja's door and redemanded his property. The Hodja placed a smaller pot in the cauldron, and handed it to him. When the owner observed this, he said to Nasr-ed-Din :—

“ This little pot is not mine.”

The Hodja replied, “ Thy cauldron has given birth to a young one ; take them both, I do not want thy goods.”

At this the owner of the cauldron rejoiced greatly, and exclaimed, “ *Allah kerim !* (Allah is great !) with the Almighty nothing is impossible,” and so saying, he took the pots and went his way.

A month or two afterwards the Hodja again went to this neighbour to borrow a cauldron. The man brought out the biggest he possessed. “ But that is too big,” objected Nasr-ed-Din.

“ I haven't a smaller one to lend you,” said his neighbour. “ What does it matter ? If this one should bring forth, surely its child will be a big one.”

So the Hodja carried the cauldron home, and put it on the *odjak*. The cauldron not being returned, the owner, after a month or so, went to ask for it. At the sight of him the Hodja wept.

“ *Aman,*” he cried, “ a great misfortune has happened. Thy cauldron was a beautiful cauldron ; it is dead—but Allah be praised !—thou art in good health.”

“ How can a cauldron die ? ” retorted the other incredulously. “ Thou art mocking me, Hodja.”

“ My heart,” replied the Hodja, “ when I informed thee that thy cauldron had brought forth a young one, Allah was all-powerful ; and now, when I tell thee that she is dead, thou sayest that I mock thee. Out upon thee, thou art but a hypocrite ! ”

NASR-ED-DIN AND THE BEGGAR

One day the Hodja went up to the terrace roof of his house, and while he was busy putting it in order, a knock was heard

at the street door. On opening it the Hodja's wife saw a stranger, and asked his business. The man replied, "Go and tell the Hodja to come hither quickly, as he is wanted."

"But he is up on the roof, and is busy," objected the Hodja's spouse.

"No matter," was the reply, "call to him to come quickly."

So the Hodja's wife called from below, "Effendi, there is a man at the door who wants you; come down quickly."

Said the Hodja, "I have mounted a thousand steps to get up here—ask the man what he wants, and then tell me."

But the man insisted on the Hodja's coming down to him at once, so the good woman again went to call him. Finding the caller so persistent, the Hodja said to himself, "Perhaps he comes on some business matter. I had better go down."

Hurrying down the staircase, he fell and hurt himself, and, coming to the door out of temper, found there a beggar, who said: "For Allah's sake, give me an *aspre*."

"Come this way," replied the Hodja, and he led the man up the staircase. When they had mounted forty steps, the Hodja turned to the beggar and said, "Go, and may Allah send thee one."

"You might have said that to me downstairs," grumbled the beggar.

"Man," replied the Hodja, "thou didst bring me down a thousand steps to hear thee say, 'Give me an *aspre*,' and hast been the cause of my fall and my hurt. I bring thee up but forty steps to hear me say, 'May Allah give it thee.'"

NASR-ED-DIN HODJA AND THE CORPSE

One day as the Hodja was at home washing his clothes, a man came to request him to perform the ablutionary rite for a corpse, so that it might be buried.

"I am busy," replied the Hodja; "I am washing my clothes. Go, bring the corpse, lay it on this table, and I

will wash it here, as I have plenty of warm water,¹ and then you may take it and bury it."

"Very well," said the man, and he went to fetch the body.

The Hodja placed it on his table, and then said to the bearers, "Remain outside with my wife while I see to the corpse."

So the man went and sat down outside. The Hodja locked the door and fell a-thinking. Said he to himself, "I begrudge the warm water, which I want for my clothes."

A small stream flowed past the back of the house, and the Hodja finally decided to let it carry the dead man away unwashed. So, seizing the corpse by the legs, he threw it into the stream, which was swollen, and it was soon borne out of sight.

"I must now be wily with these men," said the Hodja to himself, and, opening the door, he asked, "What has the life of the dead man been?"

"He was a rogue, a thief, and a cheat," was the general reply.

"No," said the Hodja, "that cannot be. You are mistaken. This man must have been a good man. When I had washed him on the table he opened his eyes and sat up. A silver chain then came down from heaven, angels came and took him up, and they said, 'This was indeed a man.'"

The simple villagers believed the words of the Hodja. "It was the will of Allah," they piously said, and returned to their homes. When, however, the corpse had been in the water for three or four days, its further progress down the stream was arrested by the overhanging branches of a tree, and was observed by the country people. A peasant presently came to the Hodja, and reproached him, saying: "You told us, Hodja, that the dead man had been taken up to heaven, and there is his corpse in the stream all swollen."

"Then he has been thrown down again from heaven," replied the unabashed Hodja. "You said he was a rogue, a

¹ Washing the dead is one of the duties of a Hodja's office.

thief, and a cheat, and who knows what he may not have been doing up there? He has probably stolen something, and they have cast him down again. Go quickly and bury him, or he may again come to life and rob *you* of something."

HOW THE HODJA LOST HIS QUILT

One winter's night, when the Hodja and his wife were snugly asleep, two men began to quarrel and fight under the window. Both drew their knives, and the dispute threatened to become serious. Hearing the noise, the Hodja's wife got up, looked out of the window, and seeing the state of affairs, woke her husband, saying, "Great heavens, get up and separate them, or they will kill each other."

But the Hodja only answered sleepily, "Wife, dear, come to bed again; on my faith, there are no men in the world. I wish to be quiet; it is a winter's night. I am an old man, and perhaps if I went out to them they might beat me."

The Hodja's wife was a wise woman. She kissed his hands and his feet. The Hodja was cross and scolded her, but he threw the quilt about him, went downstairs, and out to where the disputants were, and said to them: "For the sake of my white beard, cease, my sons, your strife."

The men, in reply, pulled the quilt from the Hodja's shoulders, and made off with it.

"Very well," observed the good man. He re-entered, locked the door, and went upstairs. Said his wife: "You did very well to go out to those men. Have they left off quarrelling?"

"They have," replied the Hodja.

"What were they quarrelling about, Hodja?"

"Fool," replied the Hodja, "they were quarrelling for my quilt. Henceforward my motto shall be, 'Beware of serpents.'"

Nasr-ed-Din Hodja is also a favourite hero of the humorous stories told by the Kurds in their tents. Their folk-tales

also generally contain the usual Oriental incidents of buried treasure guarded by djins, of magical objects possessed by dervishes, of enchanted palaces, etc. ; but the **Kurdish Stories.** more characteristic consist of tribal legends, some of which appear to be connected with the crusading age of Saladin who, according to the Kurds, was a prince of their race. The Sultan Murad, who figures in the following story, is probably the fourth of that name—a padishah who reigned early in the seventeenth century and resembled the famous Khalif Haroun el Rashid in his fondness for going about his capital in disguise. His adventure with the shepherd is almost identical with that related of James V of Scotland—"The Gudeman of Ballenquich"—with the farmer Donaldson.¹

SULTAN MURAD AND SISO THE SHEPHERD

Once upon a time a shepherd named Siso, of the tribe of Beru-Berakan, led his sheep to Constantinople for sale. His shoulders covered with a goatskin, as is the custom among shepherds, he grazed his sheep in the neighbourhood of the capital.

One day Sultan Murad and his *lala*,² both disguised as Dervishes, were walking in the suburbs, and they came to the spot where Siso was with his sheep. Now Sultan Murad having never in his life seen Kurds nor shepherds in such a costume, was astonished, and said to his *lala*, "What race of men is this who resemble in no respect the people of Stamboul, with their heads and their eyes covered with goat-skins?"

The *lala* replied that it was a Kurd from Anatolia, who had brought his sheep for sale.

"Let us approach this strange creature," said the Sultan, "and see what manner of man he is."

Then the Sovereign and his *lala* in their Dervish disguises

¹ See Sir W. Scott's Poems, Appendix to the *Lady of the Lake*, p. 260. (Black's Edition, 1865.)

² Tutor or confidential servant.

came up to the shepherd and saluted him. He returned their salutation, saying, "You are welcome, father Dervishes." The Sultan and the *lala* sat down. The shepherd had a pipe with a short stem which he filled and offered to the Dervishes, who were much surprised by this act of courtesy. He then said: "I have bread and milk, and will bring you some."

Sultan Murad wished to decline his offer, saying, "We are not hungry, and have no need of food." But the shepherd insisted upon sharing his bread with them, and quoted the Arab proverb, "Whoso visits a living person and eats nothing at his house might as well visit a dead man."

"I am well," he added, "and refuse to be called a dead man, so you must not leave me without breaking bread."

The Sultan was charmed with the shepherd's remark, and accepted his offer of bread and milk. Siso unslung the skin bag which hung on his back, took from it a wooden cup, went to milk one of the sheep, and returned, bearing also in his hand a loaf, which he placed before his guests. The Sultan and the *lala* ate a little, and the shepherd then asked the Dervishes if they lived at Stamboul.

"Yes," replied Sultan Murad, "we belong to the capital. For the love of Allah, shepherd, if thou comest into town come and see me."

The shepherd asked his visitor's name, and where he might be found.

His Majesty replied that his name was Baba (Father) Murad, and that he lived near the Sultan's palace. "Come to that place," he added, "and thou wilt find me."

The two Dervishes took leave of the shepherd, and returned to Stamboul. The Padishah stationed a man outside the gates with orders to look out for a shepherd dressed in a certain fashion and covered with a goatskin, who would present himself there; as soon as he appeared, to say to him that he belonged to the house of Baba Murad, and then to conduct him to the apartment prepared for him, seat him there, and inform the Sultan of his arrival.

A few days afterwards, the shepherd took three of his fattest sheep, drove them before him, and traversed Stamboul, inquiring for the house of Baba Murad. Everyone laughed in his face, and made fun of him, but at last he arrived at the palace gate, when the man who had been posted there by order of the Sultan went forward to meet him, and asked, "Whom seekest thou?"

The shepherd replied that he was looking for the Dervish, Baba Murad, his friend, and that he had brought the sheep as a present to him, and a token of his friendly regard.

The man replied that he belonged to the household of Baba Murad, and offered to conduct him to his master's abode, giving the sheep into the charge of a servant. The shepherd's costume was enough to frighten one, with his goatskin covered with hairs standing on end, and in this costume he entered the sumptuous apartment, took off his shoes, and sat down, while the attendant went to inform the Sultan that the shepherd had arrived, and that, according to his orders, he had conducted him to the apartment specified.

The Sultan put on again his Dervish's dress. The *lala* did the same, and both entered the room where the shepherd was.

"*Salaam aleikum*, peace be upon thee," they said.

The shepherd had still no idea that he was in the presence of the Sultan. The Padishah ordered the black coffee, which is served in *findjanes*,¹ to be brought.

"My brother,"² cried the shepherd, "why is thy milk so black and so bitter? and these cups, why are they so small? It scalds my mouth, and I can't drink the milk. Let them fill my wooden cup, and I will put in some pieces of bread and eat them."

¹ Turkish coffee-cups. Though coffee has long been known in Kurdistan, it is little used by the nomad Kurds, and is unknown to many shepherds even at this day.

² Kurds always address each other by this term.

The Sultan smiled, and ordered coffee to be brought in a coffee-pot. They filled with it the cup of Siso the shepherd, gave him a piece of bread, and he ate it with a spoon. Then addressing his Majesty, he said :—

“ By Allah, my brother, thy milk is bad, it is too bitter.” Then looking at the cushions and mattresses covered with gold brocade which decorated the room, which he thought was printed cotton, he added, “ Brother, buy me a little of that stuff for my children. I will repay you when I have sold my sheep.”

“ Willingly,” replied the Sultan.

Siso continued to look about the apartment, which was full of magnificence and luxury, inspected the beautiful furniture, and again addressed the Sultan.

“ My brother, who built this house for thee ? doubtless it was left to thee by thy father ? ”

The Sultan replied that it had, indeed, been bequeathed to him by his father.

Shaking his head, Siso cried, “ I knew that it could not be a Dervish’s property,” and a few minutes afterwards he asked permission to leave, in order to look after his sheep, which had been left without a keeper. The Sultan told an attendant to send someone to look after the sheep and sell them, adding to the shepherd, “ I will not let thee depart.” His Majesty ordered them to take Siso to the bath and give him a robe of state, and thus only did Siso learn that Baba Murad was his Padishah. When again conducted into the presence, he fell at the Sultan’s feet and implored his pardon for having been so wanting in respect for him. But Murad overwhelmed Siso with benefits and favours, had his sheep sold, granted him many favours, and finally bestowed upon him by *berat*¹ the fief of several villages in the Asian province of Bayazid.

In the following Circassian story may be found an interesting

¹ The Turkish equivalent of “ Royal Letters Patent.”

illustration of the influence of *Shia* doctrines on nominal by orthodox *Sunni* Moslems.

THE POOR MAN IN THE COUNTRY OF ALI VAHSHI

In the days of Moses the Prophet of God, there lived a poor man and his wife. For you must not think that poverty belongs only to our days—it has always existed, and the hero of our story knew something of it. He rose at dawn and went to his work, took little rest during the day, and came home after nightfall; but all in vain, for never could he succeed in gaining more than two *paras*¹ a day.

Circassian
Folk-tales.

“Great Allah!” he would sometimes exclaim, “how wretched I am! I am worked to death, and yet gain but two *paras* a day! Help me in my misery, and have pity on Thy servant.”

But, alas! Allah was in His paradise, and did not even hear him, and the peasant remained in his misery.

The Prophet Moses one day came to the village where this poor man lived. Seeing him pass his door, the peasant ran up and fell on his knees before him.

“O Prophet of Allah!” he cried, “thou who hast free access to Him, thou whose prayers are granted, thou who art good and great, just and charitable——”

“Come, finish, for my time is precious. What is thy desire?” interrupted the holy man.

“Great Prophet, I am the most unfortunate of men. Despite all my labour, I gain but two *paras* a day.”

“Address thyself to Allah.”

“O incomparable Prophet, I have addressed myself to Him, but He hears not those who are so poor and miserable as I. He pays attention only to the rich and powerful.”

“What sayest thou, O man?”

“The truth. But say thou only a word to the Eternal One, and fortune will favour me.”

¹ About half a farthing.



THE "MARBLE TOWER," WITH PART OF THE ANCIENT
WALLS OF STAMBOUL

The Prophet smiled, and promised to intercede with Allah on his behalf. Accordingly, a few days afterwards, Moses repaired to the throne of the Almighty. After fulfilling the numerous commissions with which he had been entrusted by mortals, he thought of the peasant.

"It has just occurred to me, O Lord," he said, "that the other day a poor man asked my help. He is industrious, frugal, and pious, and yet Thou forgettest him, and he gains but two *paras* a day. Couldst Thou not——"

"Moses, My servant, art thou ignorant of the immutable laws which govern the destinies of mortals? And how comes it that this peasant dare question My justice? Say to him, 'The Lord, in giving thee life, decided that thou shouldst never gain more than two *paras* a day. Cease to beseech Him, for thy lamentations cannot change that which is written in the Book of Fate.'"

Moses carried this message to the poor wretch, and advised him to be content with his lot.

"Ah, is it so?" said the man to himself. "Well, then, I will no longer remain in Allah's country. I will wander through the world till I find a more generous master. Two *paras* a day! It is preposterous."

This decision taken, the peasant prepared for his journey. He sold his poor belongings, which realised a few piastres, and then said to his wife:—

"My dear, we are going to leave the country this morning."

"Where are we going?"

"We are going to leave the land of Allah, for He is not a good master."

"And then?"

"We shall seek a better master."

"Art thou mad, my dear? Knowest thou not that Allah is the lord of all the earth?"

"Thou art mistaken. Allah is not the only master. There must be a land in the world over which He is not lord, a land

which is not His, but belongs to another. Come, follow me, and let us start."

And the poor man set out with his wife.

After tramping several days, the pair arrived in a fertile country, where all the choicest plants grew in abundance. The travellers, meeting some of the inhabitants, thus questioned them :—

" Whose are these mountains ? "

" Allah's."

" And these fields, and these houses ? "

" Allah's."

" And these villages, and these towns ? "

" All are Allah's."

" Then this is not the land we seek. Good-day."

The couple continued their way, and journeyed for a whole month. At last they came to a new country even richer than the last.

" Whose mountains are these ? " asked the poor man.

" Ali Vahshi's."

" And these fields, and these houses ? "

" Ali Vahshi's."

" And these villages, these towns, and these people ? "

" Ali Vahshi's."

" Wife," said the peasant, turning to his spouse, " we have arrived at the end of our journey, we are no longer in the land of Allah."

The pair entered a neighbouring town, and were amazed at all the marvels which surrounded them. They walked about till sunset, admiring the city to which their journey had led them.

" Where shall we pass the night ? " all at once the man asked of his companion. " Your baby will soon be born, and you must have a house to rest in."

The travellers were still undecided, when the voice of the public crier was heard : " House to sell ! house to sell ! " he was calling up and down the streets and squares of the town.

"Here is what we seek, my dear," said the poor man, and he went up to the crier, saluted him, and said:—

"Show me the house in question; I may wish to buy it."

The crier saluted him in return, and conducted him to the house.

"This is the house which I have been commissioned to cry for sale; see if it will suit you."

"I cannot decide at once. I will pass the night here, and pay you to-morrow for the accommodation."

"Agreed," said the crier, and went away.

He was no sooner gone than the peasant's wife gave birth to a fine baby. The troubles of the poor people seemed to increase. Where were they to cradle the baby? There was in the house no nail to hang a hammock on, so the father took a pointed piece of wood and tried to fix it in the wall. At the first strokes the wall gave way and suddenly opened, and behold! in the cleft was one of those enormous earthen jars which are used in the islands to hold olives.

"Great Allah! what vessel is this?" cried the poor man: and he tried to move it from its place. But the jar was so heavy that he had great trouble in doing so! But here was a wonder!—for it was full of gold coins.

"Wife! look at this treasure! Now we are the richest people in the town. Were we not right to leave the country of Allah to settle on the lands of Ali Vahshi? And we only just arrived, too! When was the time when I gained but two paras a day?"

It is hardly necessary to say that the next morning the peasant bought the house in which he had found the jar of gold pieces. But this house was not in keeping with his fortune, and he soon purchased another more commodious. Thenceforward, he was considered the richest man in the country, and continued to live with his wife and child in the greatest ease, surrounded by a crowd of servants, and respected by all, until the journeyings of the Prophet Moses brought him at last to the country of Ali Vahshi. We may imagine

the astonishment of the holy man when he recognised in the richest inhabitant of the town the poor wretch for whom he had fruitlessly interceded with the Most High.

"Is it possible?" cried the Prophet. "Is it indeed the same person—the two paras man?"

And the servant of Allah hastened to report the matter to the Eternal Father.

"O Allah! The man of two paras has become enormously rich!"

"Indeed? Go and tell him that the fortune does not belong to him, but to his son. I will that he content himself with the two paras which have been assigned to him in the Book of Life."

The Prophet came again to the rich man.

"Is it really thou whom I find again rich and powerful?" asked the man of God.

"It is indeed I, O Moses!"

"Allah has sent me to say that thy fortune and happiness are not thine own, but belong to thy son. Thou must content thyself with the two paras which have been assigned to thee in the Book of Fate."

"Has Allah, indeed, sent thee, O Prophet? But Allah is no longer my master; I live in the country of Ali Vahshi; it is he who has given me wealth, and it is his only to command me. I care very little for what Allah says, for I shall never return to His land."

And the Prophet Moses had to return, sad and ashamed, to report the strange news before the throne of Allah.

The rich man was right, and the Eternal One, who is Supreme Justice, was obliged to leave him alone.

The following story of "The Three Precepts" is current among the Greeks.

Once upon a time there was a man, and he was so poor that he had nothing to eat. One day this man says to his

wife, "Wife, I will go to the City¹ to seek work, so that I may earn my bread and send you (something) now and again, so that you may live."

Story of
"The Three
Precepts."

So the man set out, and went to the City; but, as he knew no trade to work at, he hired himself as servant to a gentleman, and worked every day with a right goodwill. His mistress was kind to him, and every now and again would give him something to send to his wife; but his master was niggardly and never gave him anything. So he was patient and waited until his master should give him his hire. He waited a year, two years, three years, four years, ten years, twenty years; but his master did not pay him.² Then one day he went and said:—

"Master, pay me my wages, because I want to go home to my wife."

The master pulls out and gives him three hundred piastres³ for twenty years' service. When Phrindírikos—for that was his name—saw his niggardliness, how for twenty years' labour, look you, he gave him but three hundred piastres, he said nothing, but wept. He took the money and was going away when his master called after him.

"Phrindírikos, Phrindírikos, come here."

He turns him round and says, "At your orders, master?"

Says he, "Give me back a hundred piastres, and I will give thee a precept instead."

"But, Master, I don't want——"

"No," said his master, "give them back to me."

What could he do? He gave them back, and the master gave him this precept:—

"Ask no questions about what does not concern thee."

¹ i.e., Constantinople.

² As it is customary in the East for servants to be supplied with clothes and all other necessities by their employers, their wages are often allowed to accumulate for years.

³ About £2 14s.

Again he was going away when his master called him back, saying, "Come here, come here, give me back another hundred piastres, and I will give thee another precept."

He gave back another hundred.

"Change not the direction in which thou hast set out."

He was going away again, sore at heart, when his master called him a third time, saying, "Give me back the other hundred piastres, and I will give thee another precept."

He gave them. Said the master:—

*"Anger that thou feel'st at night,
Keep until the morning light."*

Well, what would you?—he went away without a *para*, and wept as he went. When he got out into the country, he saw a withered tree, and a Negro who was covering it with gold sequins instead of leaves. It seemed to him a very extraordinary thing; but, recollecting his master's first precept, he went about his business without saying anything. When he had gone a little way, the Negro called to him, "Come here. Come here."

"What do you want?" he asked.

Said the Negro, "It is now two hundred years that I have been here to see if anyone would pass by without asking me what I am doing; and I said that whosoever should pass without questioning me, I would give him all these sequins, and whoever should question me, I would take his head. I have built a tower of heads, and I had hoped that thou also would question me, so that I might finish it, for only one is lacking. But as it was written that it is not to be finished, take these sequins and go."

He takes and loads forty camels with the sequins and goes his way. On the road he overtook forty other camels laden with money, and these were carrying the tithes. Says he to the men who were in charge of them, "Good day, boys."

"Well met, my *pallikar*."

Said he, "Where are you going?"

"We are taking the tithes to the King," they replied. and they went along the road together. Presently they came to a cross-road, near which was a tavern. Said they who had the tithes, "Let us go and drink a glass."

But Phrindírikos recollected his master's second precept— "*Change not the direction in which thou has set out*"—and said to himself, "Well was I repaid, and so it may be a second time." So he replied, "I will not go."

They said to him, "Then take care of our camels while we go."

So they went. But there they met with two robbers, who killed them and fled. And our man took all the camels and went home. He knocked at his wife's door, and she opened; she did not know him, but he knew her. Said he, "Will you do me the favour to let me lodge here to-night, for I am a stranger?"

Said she, "My husband is absent, and I cannot take you into the house; but you are welcome to sleep in the stable."

So he went to the stable and sat down. As he was taking out his bread to eat, he saw a man come up and enter his wife's house. Presently he comes down to the stables, leaves his sack there, and returns to the house. Said Phrindírikos to himself,

"*Bré!* my wife is deceiving me! Eh? She would not let *me* into the house, and *he* is going in to sleep there."

He took up his gun and was getting it ready to shoot them both, when his master's third precept came into his mind—

*"Anger which thou feel'st at night,
Keep until the morning light"—*

and he put down his gun and lay down to sleep. In the morning he rises and comes out of the stable, and sees a youth of twenty, and hears him say to his wife, "*Nené* (Mother), I am going out, and at noon I will send you some beans to cook." And the youth rose and went out. And then our man made himself known to his wife, and from that time they lived happily. And may we live more happily still!

In the capital and the more important towns and cities of the Empire theatrical representations are more or less regularly provided by travelling European companies representing for the most part light opera, French or Italian. Cafés Chantants have long been introduced, and Pathé Cinematographs appear to be as popular with the subjects of the Sultan as elsewhere. Turkish drama is represented by the company of the energetic actor-manager, Burhaneddin Bey (a former pupil of Silvain), the female members of whose troupe are recruited from among the Armenians of the capital. The special performances "for women only" given at the theatre of Ortakeuy by this company have, it appears, been frequently attended by the princesses of the Imperial family, though, on the other hand, such performances in the cities of Asia Minor were forcibly prevented by the more fanatical section of the Moslem population. Armenian and Greek native drama is also occasionally represented, the latter sometimes taking the form of pieces written in some of the various local dialects, such, for instance, as the Epirote poet Valaoritis' *Ali Pasha*, which I saw represented at Salonica in an open-air theatre.

Of the various manly sports and athletic exercises at which the men of all races in the Ottoman Empire were once so expert—archery, tennis, quoits, "wielding the mace," "putting the stone," wrestling, leaping, and throwing the *djereed*, the three last only are practised to any extent at the present day. Wrestling has, indeed, in the provinces, remained a popular pastime with all nationalities and creeds, and Turk, Greek, and Bulgarian, Armenian, Kurd, and Gipsy freely enter the lists against each other, continuing the contest for hours, untiringly watched by a large crowd of undemonstrative but deeply interested and critical spectators. The game of *djereed* is more exciting, and, I believe, now peculiar to the Turks and to Asia Minor, the land *par excellence* of legendary champions and "deeds of derring do" celebrated in ballad

Manly
Sports.

and story—at least I have never seen or heard of it in European Turkey. It is played on horseback, and affords opportunities for the display of all those tricks of horsemanship on which Osmanli youth pride themselves. A number of players, perhaps twenty on each side, armed with long, heavy sticks, take up positions about fifty yards from each other on some open space, preferably near some rising ground from which the game can be watched without danger to the spectators. One of the horsemen dashes forward and hurls his *djereed* at an opponent, who endeavours to intercept him before he can return to his place. It is then the turn of the other side. Sometimes a player mounted on a swift horse will, instead of returning to his place, create a diversion by riding off to a distance after making his throw, when several of the other side pursue and endeavour to overtake him. A player who has got rid of all his sticks is at liberty to appropriate any found lying on the ground, which he does without dismounting, often dexterously bending down and snatching up a *djereed* as his steed gallops past it. The rules of the game are strictly observed, and no unfairness or unnecessary roughness is permitted. The sticks, which should not be aimed at the head of an opponent, may be dodged by any of the expedients at the command of expert horsemen, some appearing to leave their saddles when ducking to avoid a flying *djereed*. As is inevitable in a game of this description, there are frequent mishaps and collisions, and horses and men struggle together on the ground in dangerous confusion.

“Putting the stone” or “throwing the boulder” is also still a favourite rural pastime, and is often alluded to in the Greek folk-songs recounting the exploits of brigand bands, as is also the exercise of sword-play. It is probably, however, more than doubtful whether the Ottoman youth of the present day are capable of emulating the feat of the son of Andronikos, the Byzantine hero, who, according to an old Greek ballad, leaped over the backs of nine horses, alighting on the tenth, his own steed.

One remarkable result of the revival of British influence in Turkey is the extraordinary "boom" in the domain of sport and athletics in their modern form.

**Modern
Athletics.**

Not a week now passes without some football or cricket match being played, and instead of massacring one another, the Turkish, Armenian, Greek, and Bulgarian youth play Rugby football, and confine themselves to an occasional (metaphorical) massacre of the referee. For the craze for athletics which has sprung up in Turkey since the proclamation of the Constitution tends chiefly in the direction of this universally popular diversion.

During the winter of 1908-9 Captain Selim Serri Bey, a Turkish officer who has made a special study of athletics, preached by invitation in crowded club rooms in various parts of the capital the gospel of games. This Ottoman Eustace Miles has already opened two very successful athletic clubs in Constantinople, one in Stamboul and one in Péra; and as the better class youths are enthusiastic members of these clubs there is every probability that similar institutions will be opened all over the Empire. Considering what famous athletes Ottomans, from Sultans downwards, have been in the past it will not be surprising if, in a few years' time, a Turkish eleven is seen batting at Lord's, or an Ottoman football team giving a good account of itself in Yorkshire. At Smyrna an athletic club, established about a dozen years ago, holds annual "Pannonian Games" which include aquatic sports in addition to the usual cricket, football, tennis, fencing, etc.

Nor will it probably be long before Ottoman jockeys are seen at the Derby, for the Ottomans are splendid horsemen, and their horses are of the true Arab

**Hunting
and Racing.**

breed. Moreover, their old love of racing and hunting has recently revived in a very remarkable manner. General Izzet Fuad, a pasha famous for his knowledge of horseflesh, has lately founded in Constantinople a hunting club, of which both Ottomans and foreigners

are members. And despite the bad state of the roads, especially in the winter season, Turkish cavalry officers vie with each other in long rides and forced marches that would do credit to Cossacks, prizes of value being presented to the winners. In order to improve the breed of horses in Turkey, which has now to import its cavalry chargers from other countries, a commission has been formed for the purpose of establishing race-courses as in England and France. The members of this commission include a number of general officers, and as the scheme has already received the approval of the Government, it has a fair chance of being carried into operation.

INDEX

- ABDI BEY**, 248
Abdul Aziz, Sultan, 48
Abdul Hamid, Sultan, 14, 15, 83, 85, 161
 —, Deposition of, 47, 53, 54
 — at Yildiz Kiosk, 68
Accession Ceremonies, 56
Ægean Sea, 118
Afshahs, The, 197
Agrarian Bank, The, 186
 — Deposits and Loans, 187
 —, Controllers of, 188
Agriculture, 170; land tenure, 170; Vakouf lands, 171; Crown-lands, 172; Métayer System of, 173; head and free villages, 173; female labour, 175; primitive methods of, 176; reason for backward state of, 177; famine fund, 178; labouring under disadvantages, 181; sheep-shearing, 182; harvesting the grain, 184; The Harvest Home, 185; advances by Agrarian Bank for, 187.
Ahmed Riza Bey, 58
Albania, Flora of, 8; Independence of, 9; Tribes, 10; native proverb, 10; revolt of, 7; serious causes of, 6; attempt to end, 8; blood feuds, 11.
Albanians, Converted to Islam, 11; their occupations, 12; their dwellings, 216; mountain homes of, 216; social status of women, 217; respect for, 217; uncommon customs of, 218; their language, 253; love for dancing, 270
Allah, "The Merciful," 101
Antivari, 27
Arabian Nights, The, 217
Ararat, Mt., 134
Archaian, 2
Armenians, The, 29; early history, 29; traditional history, 30; moral and physical features, 30; their talent, 31; their communities, 31; relations with Moslems, 32; revolutionary movement, 32; massacres of, 34, 40; loyalty, 34; their religion, 126; Uniat Armenians, 129; national hymn, 131; fasts and feasts, 132; their churches, 133; the clergy, 133; strange legends, 134; Paradise traditions, 137; their dwellings, 222; interior of, 223; hillside shanties, 223; their customs, 224; restrictions of wives, 225; progress made by, 226; missions to, 249; Evangelical Church of, 250
Army, The, 93; reforms, 93; new uniform, 94; conscription, 95; pay and rations, 96; barracks, 97; military publications, 97; clubs, 99
Aryan Tartar, 25
Ashkenazim, 35
Asia Minor, 5, 15, 16, 23, 30, 172
 —, Kurds found in, 13
 —, Uncultivated land in, 177
 —, Highlands of, 190
 —, Tribes inhabiting, 190
Athletics, 294
Atonement, Day of, 148
 "Awakeners," The, 107
BAGDAD, 90
Ballads, Native, 254; The Schkyipetars, 254; revolutionary song, 254; patriotic hymn, 257; Silvelli, 258; folk-songs, 267

- Baths, Turkish, 167
 Bazaars, 163
 Belgrade, Shabatei Shevi at, 44
 Berat, 27
 Bessarabia, Tartars settle in, 16
 Beyrout, 90
 Black Mohammed of Skodra, 9
 Black Sea, The, 22, 24, 98, 162
 Block, Sir Adam, 78
 Blood Feuds, Albanian, 11
 Boatmen's Guild, The, 160
 —, Objects of, 160
 Bosdams, The, 197
 Bosphorus, The, 61, 68, 74, 105, 160
 Boycottage, 162
 Broussa, 50
 —, Mineral Baths at, 168
 Bulgaria, 17
 Bulgarian Church, The, 124
 —, Paganism in, 174
 Bulgarians, The, 24; two ethnological elements, 25; the peasantry, 174; agriculturing instincts of, 174; educational progress made by, 251.
 Burhaneddin Bey, actor-manager, 292
- CALENDARS, Ottoman, 168
 Capitulations, The, 156
 —, Question of Abolishing, 137
 Cappadocia, 225
 Central Macedonia, 27
 Chaldeans, 13
 Chamber of Deputies, 86
 "Child Tax," 3
 Christianity in Turkey, 112
 — of the Vlachs, 121
 — of the Bulgarians, 124
 Christians, Dwellings of, 221; magnificence of interior, 221; exclusion of women, 227
 —, religious festivals of, 265
 Church-lands, 171; tenants and their privileges, 171
 Cilicia, 225
 Circassians, The, 19; two divisions of, 20; characteristics,
- Circassians, The (*contd.*)
 20; costume of women, 21; tribes belonging to, 201; folk-lore of, 283
 Clubs, 99
 —, Institution of, 165
 —, great number of, 166
 —, Business, 166
 Coffee-houses, 164 [84
 Committee of Union and Progress, 84
 Conscription, 95; special exemption from, 95
 Constantinople, 1, 23, 31, 39, 40, 47, 56, 79, 82, 90, 98, 104, 160, 179, 225
 —, Life in, 153
 —, Latins settled in, 156
 —, Training Colleges at, 251
 Constitution, The, 70, 161
 —, Advance in Education by, 240
 "Council of The Public Debt," 77
 —, Organisation of, 78
 Country Markets, 178
 —, bad condition of, 178
 Courts of Justice, 87
 —, Reforming the, 87
 —, Supplementary Councils, 89
 Crete, Exports of, 185
 —, severe punishment of female misconduct at, 228
 Crimean War, 17
 Crown-lands, 172
 — Prejudicial Laws, 172
 Customs Reform, 82
- DAILY Prayers, 102
 Damascus, 83
 Dancing, 266; Songs for, 266; passion for, 267; The "Pyrrhic Dance," 270; The Kurdish Tchopee, 270
 Danube, The, 25
 "Darkness of Adam," The, 139
 Derder, Office of, 134
 Dervish Sheikhs, 171
 Devil Worshipers, 16
 Dimotica, 183
 —, Silk Market at, 183

- Divorce, Jewish, 41
 —, Serious obstacles to, 210
 — usually on male side, 220
 — among Albanians, 220
 Djakova, 7
 Dolma Bakhtché, Palace of, 51
 —, description of, 61
 Dominican Order, The, 129
 Dora d'Istria, 30
 Dowager Sultana, The, 63
 —, Elevation of, 64
 Dünméhs, The, 44; their belief,
 45; poverty non-existent, 45
 Dwellings of Albanians, 216
 — Armenians, 222
 — Christians, 221
 Dzon Marku, 10

 EDEN, Garden of, 137
 —, Flowers of, 138
 Education, two distinct systems
 of, 234; The Mektebs, 234;
 initiating ceremony of, 235;
 main subjects of study, 36;
 Medressehs, 236; description
 of, 237; national schools, 237;
 medical science, 239; training
 schools for women teachers,
 240; private character of, 241;
 great need among women for,
 242; question of national
 education, 244; uniform
 system of, 244; The Lyceums,
 246; French schools, 246;
 Alliance schools, 248, school
 clubs, 248; Abdi Bey, 248;
 revolutionary effect on, 249;
 foundation of boys schools,
 250; Bulgarian schools, 251;
 "High School" education, 252
 Emir Osman, 56
 Ertoghrlu, 2
 Erzeroum, 137
 Esnafs, The, 157; internal
 organisation, 158; traditional
 laws, 158; beliefs of merchants,
 159; recruits for, 160; special
 privileges of, 161; boycottage
 by, 162

 Eski Serai, 66
 Etchmiadzin, Monastery of, 134
 Eumer Hilmi, Prince, 47
 Exports, Increase in, 186
 —, Statistics of, 186

 " FAITHFUL," The, 44
 — Expected Second Advent, 45
 Family Names, Lack of, 6
 Fast of the Jews, 147
 Fates, The, 119
 Fazil Bey, 243
 Feast of Kings, 122
 — the Passover, 148
 — the Prophet's Mantle, 264
 — Purim, 151
 — Tabernacles, 149
 Festivals, 261; "Constitution
 Day," 261; Moslems' Religious
 Feasts, 262; Fast of Ramazan,
 263; Feast of the Prophet's
 Mantle, 264; Religious Festivals
 of Christians, 265
 Finance, 75
 —, Unsatisfactory state of, 77
 Fish Market, The, 162
 "Flight of Eve," The, 140
 Flowers of Eden, 138
 Folk-lore, 267; an uncommon
 pastime, 271; peculiarity of,
 271; favourite feature of,
 272; humorous stories, 257-
 279; Kurdish tales, 280-283,
 Circassian tales, 283-288; A
 Greek fable, 268-291
 Foreigners, Protection of, 156
 Funerals, 109; interrogation of
 the dead, 110; gifts from the
 deceased, 110; signs of mourn-
 ing, 111; Rites observed by
 the Greeks, 230
 Future Life, Beliefs respecting the,
 119

 GALATA, 153
 Gendarmery, The New, 90; The
 Zaptieh Force, 90
 Gershom, Rabbi, 42
 Ghazi Osman Pasha, 50

- Ghegs, The, 10
 —, Characteristics of, 13
 Golden Horn, The, 66, 153, 238
 Grape Industry, 185
 Gregorian Church, The, 125
 —, Legendary history of, 126
 —, Doctrines, 132
 Gregory, St., 127
 Greek Church, The Orthodox, 112; Parish Priests, 112; their fear of Reform, 113; Free-thinking, 113
 Greeks, The, 22; loyal subjects, 24; great influence, 155; the peasantry, 173; Christian marriage of women, 226; privilege of divorce, 227; strong family affections, 228; marriage portions, 230; funerals, 230; preparation for burial, 231; death ballads, 232; austere character of mourning, 232
 Guilds, Trade, 158
 —, Boatmen's, 160
 HAKKI Pasha, 84
 Halil Bey, President, 84
 Hamals, 160
 Hamdy Bey, 256; his early efforts, 256; European recognition, 257
 Harem, The Imperial, 63; the *daïras*, 64
 —, Superintendents of, 66;
 —, Diversions in, 213
 Haremlik, The, 203
 —, Decoration of, 204
 Hebrew Ottomans, 35; their quarters, 36; insanitary living, 37; hate of Christianised, 37; persecution of, 38; position of women, 40; marriage and divorce, 41; early marriages, 42; polygamy, 42; female labour, 43; The *Dünnéhs*, 44; strict in food matters, 144; fasting, 147; feasts, 148, 149, 151; education among, 247; schools, 247
 Hedjaz, 6
 —, Railway, 77
 Hellenes, The, 24
 Hilmi Pasha, Grand Vizier, 85
 Hodja, A, 178
 —, his duties, 179
 Home Life, 202; Moslem dwellings, 202; the Haremlik, 203; the Selamlik, 204; furniture of, 204; warming apparatus, 205; home occupations, 229
 House of Parliament, 74
 Humorous stories, 275-279;
 Nasr-ed-Din Hodja, 275
 IBRAHIM of Magyar, 233
 Ibrahim Pasha of Skodra, 254
 Imperial Standard, The, 51
 —, Household, 62
 —, Harem, 63
 —, Treasury, 67
 —, Villas, 69
 Imports, Boycottage of, 162
 Inheritance, Complicated laws of, 172
 Investiture of the Sultan, 53, 54; ceremonials attached to, 55
 Ioannina, 10
 Ipek, Import town of, 7
 Iradé, Meaning of an, 50
 Islam, 9, 42; Albanians converted to, 11; Tenets of, 100; pilgrimages to, 103; slaves protected by, 209
 Izzedin, Dr. Cassim, 239
 Izzet Mollah, poet, 243
 JEWS (*see* Hebrew Ottomans)
 Judaism in Turkey, 143; The Talmud, 143; Mosaic ordinances, 145; the Sabbath, 145; traditions, 146; the eve of the Sabbath, 146; a curious ceremony, 147; fasting, 147; The Day of Atonement, 148; The Feast of the Passover, 148; The Feast of the Tabernacles, 149;

Judaism in Turkey (*contd.*)

The Booth, 150; Feast of Purim, 151; A Talmudist Story, 152

KAKKI Pasha, Grand Vizier, 84
Kalyaries, 27

Kemal Bey, 257; his compositions, 257; "Silistria," 258

Kemaleddin Pasha, Field-Marshal, 50

Kiamil Pasha, first Grand Vizier, 85
Khans, 166

— of the Validé, 167

Khosref Purveez, Legend of, 138
Konairs, The, 4

Koniek, Ceremony at, 56

Koran, The, 40, 68, 108, 110, 164, 262, 271

—, Extracts from, 100, 103

— used at Yuruk funerals, 194

—, Teaching the, 235

Kossovo, vilayets of, 10

Kurds, The, 13; relations with Armenians, 14; characteristics, 15; the women, 15; marriage of, 16; variety of tribes, 196; on the march, 197; national dance of, 270

Kurdistan, Risings in, 6; Mountains, of, 15

LAMIA, The, 118

"Land of the Rocks," 8

Land Tenure, 170

Language, The Question of, 244; innumerable dialects, 244; common means of intercourse, 245; language of the Vlachs, 252

Laurent, M. Charles, French Financier, 75

Law of Succession, The Ottoman, 48

Laws for Protection, 162

Legends of the Creation, 138

Levant, Seaports of, 1

Levirate, Custom of the, 220

Literature, Complete change in, 243; poems of Fazil Bey, Izzet Mollah, Petrev Pasha, Wasif, 243; literary evolution by Shinasi Effendi, 243; native literature non-existent, 254; Turkish humour, 275

Loti, Pierre, 241; his false view of Osmanli womanhood, 241

MACEDONIA, 5, 27, 90, 172

Mahmoud, 11; Sultan, 44, 48

—, The Reign of, 242

Maimonides, Hebrew Commentator, 151

Mameeni, The, 45

Marriage of Jews, 41; of Greeks, 173; of Bulgarians, 174; of Turks, 179; of Tartars, 199; convenience of, 210; selecting the bride, 211; the betrothal presents, 212; the legal ceremony, 212; superstitious observances, 218; exogamy, the general rule in, 219; the Levirate, 220; Greek's preparations for, 230

Meals, Turkish, 214; customs at, 115

Mecca, 83; sanitary precautions at, 239

Medical Science, 239

Medina, Pilgrim's Railway at, 83

Mekhitar, Pioneer of Uniates, 130

Mezzove, Picturesque town of, 27

Military publications, 97

— clubs, 99

Miridites, The, 10; embrace Roman Catholic faith, 10

Mixed courts, 88; complet failure of, 89

Mohammed V, Sultan, Accession of, 47; his talents, 49; liberal views, 50; accession oath, 55; The Girding of the Sword, 56; speech from the throne, 59; takes Oath of Fidelity, 60; the sacrifice, 61; His Imperial Household, 62; The Imperial

- Mohammed V, Sultan (*contd.*)
 Harem, 63; His Treasure House, 67; musical tastes, 258; his duties at festivals, 264
- Mohammed Ziaeddin, 54
- Monastery of St. James, 136
 — Etchimiadzin, 134
- Monastir, 10, 27, 28, 83
- Monetary System, The, 80
- Mongols, Invasions by, 2
- Moslems, The, 10; Armenians, revolution with, 32; pretended Moslems, 46; mosque revered by, 57; worship of, 101; funerals, 110; forbidden use of wine, 164; cleanliness among, 167; their dwellings, 201; identification of, 203; The Haremluk, 203; The Selamluk, 204; marriage law, 206; legal rights of women, 206; universities, 236; religious feasts, 262
- Mosque of Eyoub, 57
- Mulkieh School, 248
 — Club, 248
 —, The object of, 248
- Murad I, Sultan, 51, 52
- Music, 257; Sultan Mohammed's love of, 49; Kemal Bey, 257; "Silistria," 258; patriotic Hymn, 258; Silvelli, 258; "The Conservatoire," 259; musical instruments, 259
- Muteferrika, Ibrahim, 233
- NATIONAL Gregorian Church, 249; converts to, 249
 — Anthem, 257
- Naval Clubs, 99
- Navy, The, 98; reorganisation of, 98
- Nedjim-Eddin, Prince, 47
- Nereids, The, 117; superstitions attached to, 117
- Nomads Turkish, 4; Circassian, 201; Kurdish, 197; Tartar, 201
- Non-Moslem Soldiers, 94
- OATH of Fidelity, The, 60
- Occupations of Turks, 43
- O'Connor, Sir Nicholas, 82
- "Old Palace," The, 67
 —, Ornamentations in, 68
- Old Serai, Palace at, 60; Ceremony at, 61
- Orchan, The Emir, 3
- Orthodox Greek Church, 112
- Osmanli Turks, 2; The Tribe of, 3; the women, 16; inheritance of property, 206; chief amusements of, 213; separation of sexes, 213; At the *hamman*, 214
- Ottoman (*see* Turkey)
- PARADISE, Traditions of, 137
- Parliament, The first Turkish, 70; general elections, 70; unique method of counting votes, 71; the Elections Board, 72; the electors, 73; the Parliament House, 74; finance, 75; the first budget, 75; the second budget, 76; customs reform, 82
- Pasha, Title of, 5; meaning and honour of, 5
- Paspati, Dr., 159
- Passover, Feast of the, 148
- Patron Saints, 159
- Peasantry, The, 180; physical condition of, 180; costume of, 180; domestic service, 229
- Personal Names, Christian, 24
- Petrev Pasha, Poet, 243
- Pilgrimages, 104; departure for, 104; to Islam, 103; to Mecca, 239
- Pilgrim's Railway, The, 83; Construction of, 83
 — Road, 105
- Police, The, 91; School for, 91
- Polygamy, Jewish, 42
- Porte, The, 14, 19, 34, 88, 155
 —, Confusion of, 253
- Prayers, Daily, 102
 —, The Teraveh, 107

- Printing of Books, 223; Ibrahim Muteferrika, 233; revolt against 234; preference for reading manuscript books, 234
 Prophet's Mantle, Feast of, 264
 Public Debt, The Council of the, 177
 Public Worship, 102
 Purim, The Feast of, 151

 RABBINICAL COURT, 41
 Races, Variety of, 1, 153
 Railways, 82
 —, The Pilgrim's, 83
 —, Construction of, 83
 — Concessions, 84
 Ramazan, The Fast of, 105, 263; the opening of, 106; The Teraveh Prayers, 107; The "Awakeners," 107; The "Night of Power," 108
 Religion, The Turkish, 110; agglomeration of superstitious rites, 114; survivals of paganism, 114; religious fairs, 115; sacred fountains, 116; The Nereids, 117; the after life, 119; Vampirism, 120
 Revolution, The Turkish, 47
 Ricault, Sir Paul, 113
 Roman Catholic Faith, The, 10
 Processions, 141
Romeots, 24
 Roses, Cultivation of, 184
 Roumelia, 184

 SABBATH, Adoration of the, 145
 —, Eve of the, 146
 Sacred Fountains, 116
 Salonica, Jews of, 35, 36, 148, 167
 —, Great numbers in, 38
 Sanitation, Good state of, 254
 Sardi, Mgr., 142
 Sea of Marmora, 84, 98
 Seclusion of Princes, 48
Sefardim, Race called, 35
 Selamlık, The, 204
 Seraglio Point, New Senate House at, 75

 Seraskierat, 54
 Sexes, The Separation of, 213
 Shabatei Shevi, Followers of, 44
 Sheik Schamyl, Circassian leader, 19
 Schkyipetars, Ballads of the, 254
 Silkworm Industry, 183; The price of silk, 184
 Sirens, Legends relating to the, 118
 Skodra, The Vilayet of, 10
 Slaves, 65; condition of female, 209; marriage among, 209
 Smyrna, 31, 44, 90, 108, 167, 190, 221
 Social Intercourse, 154
 — Life, Keynote of, 164
 Sonica, Training Schools at, 90
 Sports, Manly, 292; Wrestling, 292; The Game of Djereed, 292, 293; Putting the Stone, 293; craze for, 294; splendid horsemen, 295
 Stamboul, 104, 167, Pilgrims assemble at, 104; Moslems of, 107; Religious Feasts at, 263
Stoicheion, The, 116
 Succession, Ottoman Law of, 48
 Suleyman Shah, 2
 Suliemanieh, 15
 Superstitions, Turkish, 116

 TALMUD, The teaching of, 143-4
 Tartars, The, 16; the two classes, 16; important characteristics, 17; industry of women, 18; their religion, 19; two tribes of, 197; peculiarity of costume, 198; marriage festivities, 199, 200; funeral ceremonies, 201
 Tcheragan, The Palace of, 74
 Temperance, Importance of, 64
 Teraveh Prayers, The, 107
 Theatres and Amusements, 292; popularity of cinematographs, 292
 Tiridates, Conversion of, 128
 Tosks, The, 10; reputation for bravery and rapacity, 13

- Toughra, The, 51
 —, Legendary origin of, 52
 Trade Guilds, 157
 —, Unionism, 161
 —, Laws for Protecting, 162
 Trained Officials, Lack of, 85
 Treasure House, Ornamentation in, 68
 Treasury, The Imperial, 67
 Turkey, heterogeneous population of, 1; early history, 2; aristocratic characteristics, 4; Christians of, 22; distrust towards Armenians, 34; revolution of 1908, 47; law of succession, 48; national flag, 51; Parliament, 70, 87; National Bank, 79; The Gendarmery, 90; The Police, 91; funerals, 109; urban life, 153; industrial life, 163; temperance, 164; baths, 167; calendars, 168; women and their rights, 207; repasts, 214
- ULEMA, The, 89
 Uniates Armenian, 129
 Urban Life, 153
 —, Turks, 155
 Universities, Moslem, 236
- VAKOUF Lands, 170; extent of, 171; privileges of tenants, 171
 Validé Sultana, 64
 Vampirism, 120
 Veils, Laws respecting the wearing of, 207, 208
 Venice, 130
 Vilayets, System, The, 88
 Vlach Communities, 22, 25; mountain homes, 26; villages of, 27; men and women, 28; Christianity of the, 121; their customs, 122; birth and death, 122; mythological
- Vlach Communities (*contd.*)
 survivals, 123; their wanderings, 189; essentially pastoral people, 189; daughters of, 190; well-educated class, 252; native tongue of, 252
 Vlacholivadia, 27
 Voskopolis, 27
- WASIF, Poet, 243; his literary attempts, 243
 Watches, Turkish, 169
 Waterside Mansions, 160; boatmen engaged by, 161
 Wedding Ceremonies (*See* Marriage)
 Wine making, 185
 —, different qualities of, 185
 Women, Rights of, 207
 —, Status of Armenian, 224
 —, Bulgarian, 174,
 —, Greek, 226
 —, Jewish, 40
 —, Moslem, 206
 —, Emancipation of, 208
 —, Seclusion of, 227
- YEZIDIS or "Devil Worshipers," [16
 Yildiz Kiosk, 50, 62, 93, 187
 —, Abdul Hamid at, 68
 Young Turk Party, The, 208; formation of societies by, 245; friendly relations with Albanians, 255
 Youssouf Izzedin Effendi, 48
 Yurks, The, 4; origin an uncertainty, 190; language of, 191; leader of, 191; divisions of the year, 192; their food, 192; plurality of wives, 193; duties of, 193; matrimonial rejoicings of, 194; funerals of, 194; folk-belief, 195
- ZAPTIEH Force, The, 90
 Ziaeddin Effendi, Prince, 47; his musical tastes, 259

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